Compassionate COUNSEL TO ALL Young-Men.

Especially,

I. London-Apprentices.

II. Students of Divinity, Physick, and Law.

III. The Sons of Magistrates and Rich Men.

By Richard Baxter.

LONDON,

Printed by *T. S.* and are to be Sold by *B. Simmons*, and *Josiah Grenwood*, at the *Three Golden Cocks* at the West End of St. *Pauls*, and at the *Crown* in the *Poultry*. 1681.

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TO A

BRITISH

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To

To the YOUTH of London, (and the rest of England) Richard Baxter's *Last and Compassionate Warning and Advice.*

CHAP. I.

THere is no man that ever understood the Interest of Mankind, of Families, Cities, Kingdoms, Churches, and of Jesus Christ the King and Saviour, but he must needs know that the right Instruction, Education, and Sanctification of *Youth* is of unspeakable consequence to them all. In the place where God most bless my labours (at *Kidderminster*, in *Worcester-shire*) my first and greatest success was upon the Youth. And (which was a marvellous way of Divine Mercy) when God had taught the hearts

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of young Men and Girles with a love of goodness, and delightful obedience to the truth, the Parents and Grandfathers who had grown old in an ignorant worldly State, did many of them fall into fear and love of Piety, induced by the love of their Children, whom they perceived to be made by it, much wiser and better, and more dutiful to them: And God by his unexpected disposing Providence, having now twenty years placed me in and near *London*, where in variety of places and conditions, (sometimes under restraint by men, and sometimes at more liberty) I have Preached but as to *Strangers*, in other mens Pulpits as I could, and not to any *special flock* of mine, I have been less capable of judging of my success: But by much experience have been made more sensible of the Necessity of warning and Instructing youth, than I was before. The sad reports of fame have taught it me: The sad Complaints of mournful Parents have taught it me: The sad observation of the wilful impenitence of some of my acquaintances tells it me. The many score if not hundred bills that have been publickly put up to me, to pray for wicked and obstinate Children have told it me; And by the grace of God, the penitent

Confessions, Lamentations, and restitutions of many Converts have more particularly acquainted me with their Case. Which moved me on my Thursdays Lecture a while to design the first of every month, to speak to youth and those that educate them.

And though I have already loaded the world with books, finding that God seems to be about ending my life and labours, I am urged in my mind by the greatness of the case to add yet this Epistle to the younger sort. Which shall contain I. The great importance of the Case of youth. II. How it stands with them in matter of fact. III. What are the Causes of their sin and dangerous degeneracy. IV. How great a blessing wise and godly youth are to themselves and others. V. How great a plague and calamity the ungodly are. VI. What great reason ungodly sensual youth have, presently to Repent and Turn to God. VII. Directions to them how to do it. VIII. And some Directions to Parents about their Education. And all must be with the Brevity of an Epistle.

CHAP. II.

To begin betimes to live to God, is of unspeakable importance to your salvation.

1. YOU were betimes solemnly Dedicated to God, as your God, your Father, your Saviour, and your Sanctifier, by your Baptismal Vow. And in that was great Mercy, it obliged you to great Duty. You were capable in Infancy of that holy Dedication and Relation, and your Parents were presently obliged as to Dedicate you to God, so to Educate you for God. And as soon as you are capable of performance, the Vow is upon your selves to do it. If your Childhood is not presently obliged to Holiness, according to your natural capacity, no doubt your Vow and Baptism should have been also delayed. Little think many that talk against Anabaptists, how they condemn themselves by the Sacred Name of Christians, while they by perfidious Sacriledge deny God that which they Vowed to him.

2. All your time and life is given you by God, for one End and Use; and all is little enough; and will you alienate the very

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beginning, and be Rebels so soon?

3. The youngest have not assurance of Life for a day, or an hour. Thousands go out of the World in youth. Alas, the Flesh of young men is corruptible, liable to hundreds of Diseases, as well as the old. How quickly may a vein break, and cold seize on your head and lungs, and turn to an uncurable Consumption? How quickly may a Fever, a Pleurisie, an Impostume, or one of a thousand Accidents, turn your Bodies to corruption? And O that I knew how to make you sensible—how dreadful a thing it is to die in an unholy State, and in the guilt of any unpardoned sin? An unsanctified Soul, that hath lived here but to the flesh, and the world, will be but fewel for the fire of Hell, and the wrathful Justice of the most holy God. And though in the course of undisturb'd Nature, young men may live longer than the old, yet Nature hath so many disturbances and crosses, that our lives are still like a Candle in a broken Lanthorn, which a blast of wind may soon blow out. To tell you that you are not certain in an unsanctified state, to be one day or hour more out of Hell, I expect will not move you so much as the weight of the Case deserveth, because meer possibility of the greatest hurt, doth not affect

men when they think there is *no probability* of it. You have long been ill, and long you hope to be so: But did you think how many hundred Veins, Arteries, Nerves, must be kept constantly in order, and all the blood and humours in due temper, and how the stopping of one vein, or disorder of the blood, may quickly end you; it would rather teach you to admire the merciful providence of God, that such a body should be kept alive one year.

4. But were you sure to live to maturity of Age, alas! how quickly will it come! What haste makes Time? How fast do Daies and Years roll on? Methinks it is but a few daies since I was playing with my School-fellows, who now are in the 66th year of my Age: Had I no service done for God, that I could now look back upon, I should seem all if I had not lived. A thousand years, and one hour, are all one (that is, nothing) when they are past. And every year, day and hour of your lives hath its proper work: And how will you answer for it? Every day offereth you more and more mercies; and will you despise and lose them? If you were Heir to a Land, or had an Annuity, which amounted but to an hundred pounds a year, and you were every day to receive a proportionable

part

part of it, or lose it; would you lose it through neglect, and say, I will begin to receive it when I am old? Poor Labourers will work hard all the day, that at night they may have their wages: and will you contemptuously lose your every dayes mercies, your mercy, your communion with God, your daily blessings and his grace, which you should daily beg, and may daily receive?

Either you will Repent, and live to God, or not; if not, you are undone for ever. Oh how much less miserable is a Dog, or a Toad, than such a sinner! But if God will shew you his great mercy, oh how will it grieve you to think of the precious time of Youth, which you madly cast away in sin! Then you will think, O what Knowledge, what Holiness might others have got! What a comfortable life might I have lived! O with what tears and pains of mercy did I cast away for nothing! Yea, when God hath given you the pardon of your sin, the gift of his love, and the hopes of Heaven, it will wound your heart to think that you should so long so unthankfully, so sinfully offend so good a God, and neglect so merciful a Saviour, and trample upon Infinite Divine Love, for the love of so base a sinful pleasure. This

even you should be so bad, as to find more pleasure in sinning, than in living unto God. And be it known to you, if God in mercy convert and save you, yet the bitter fruit of your youthful folly may follow you in this World to the grave. God may forgive the pains of Hell to a penitent sinner, and not forgive the temporal chastisement to his flesh. If you waste your Estate in Youth, you may be poor at Age. If you marry a wicked Wife, you may feel it all the days, notwithstanding your Repentance. If by drinking, gluttony, idleness, or filthy lust, you contract any uncurable Disease in Youth, Repentance may not cure them till death. All this might easily have been prevented, if you had but had foresight. Want, Beggary, Prisons, Shame, Consumptions, Dropsies, Scurvy, Gout, Pox, which make the lives of many miserable, are usually caused by youthful sins. And if ever you think to be men of any great wisdom, and usefulness in the World, to your selves or others, your preparations must be made in Youth. Great Wisdom is not got in a little time. Whatever you are able, Lawyer, Physician, or Philosopher, without long and hard Study? If you will not learn in the Grammar-Schools

Schools in your Childhood, you will be unfit for the University at riper Age; and if when you should be Doctors, you are to learn to Spell and Read, your shame will tell you, that you should have sooner begun. O that you well knew how much of the safety, fruitfulness and comfort of all your after-life, dependeth on the preparations of your Youth! on the Wisdom and the Grace which you should then obtain! As mens after-trading doth on their Apprentiship!

8. And O what a dreadful danger is it, lest your youthful sin become remediless, and custom harden you, and deceivers blind you, and God forsake you for your wilful resistance of his Grace! God may convert old hardened sinners: But how ordinarily do we find, that Age doth but answer the preparations of Youth, and the Vessel ever after savoureth of the Liquor which first throughly tainted it: And men are but such as they learned to be and do at first. If you will be perfidious breakers of your Baptismal Vows, it's just with God to leave you to your selves, to a deluded understanding, to think evil good, and good evil, to a seared conscience, and a hardened heart, and as past feeling, to work uncleanness with greediness, Ephes. 4. 18. and

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to fight against Grace and your own Salvation, till Death and Hell convince you of your madness. O sport not with the Justice of a sin-hating God! Play not with sin and with the unquenchable fire! For forsaking God, is the way to be forsaken of him. And what is a forsaken soul, but a miserable Slave of Satan?

9. Yea, did you but know of what moment it is, to prevent all the heinous sins, that else you will commit, you would make haste to Repent, though you were sure to be forgiven. Forgiveness maketh not sin to be no sin, or to be no evil, no shame, no grief to the soul that hath committed it. You will cry out, O that I had never known it! To look back on such an ill-spent life, will be no pleasant thought. Repentance, though a healing work, is bitter; yea, oft-times exceeding bitter. Make not work for it, if you love your peace.

10. And is it a small thing to you, that you are all this while doing hurt to others? And drawing them to sin, and plunging them into that dangerous guilt, which can no way be pardoned but by the blood of Christ, upon true Conversion? And when they have joyned with you in sin and fleshly pleasure, it is not in your power to turn them, that they may joyn with you

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in sound Repentance: And if not, they must lie in Hell for ever: And can you make a sport of your own and other mens damnation? But this leadeth me to the Second Point, I have shewed you of what vast concernment it is to your selves to begin betimes a holy life: I will next shew you of what concernment it is to others.

CHAP. III.

Of what Publick Concernment the Quality of Youth is.

§ 1. THe welfare of the World is of far greater worth than of any single person, and he hath put off Humanity who doth not more earnestly desire it. If this World consisted but of one Generation, then to make that Generation wise and good, would be enough to make it a happy World. But it is not so: In Heaven, and in the future glorious Kingdom, there is neither marrying, nor giving in marriage, but they are as the Angels, in a fixed everlasting State, and one continued Generation maketh up the New Jerusalem. Being once holy and happy, they live so for ever. But here it is not so: One Generation

cometh, and another goeth: If the Father beas wise as *Solomon*, the Son may be as foolish as *Rehoboam*: O what a great work it is to make a man truly wise and good! How many years study doth it usually require? What wisdom and diligence in Teachers? What teachableness and diligence in Learners? and especially the Grace of God! And when all is done, the man quickly dieth, and obtaineth his ends in another world: But his Children are born as ignorant, and perhaps as bad as he was born: He can neither leave them his Knowledge, nor his Grace. They must have all the same teaching, and labour, and blessing as he had, to bring them to the same attainments: The Mercy and Covenant of God taketh them into his Church, where they have great advantages and helps, and promiseth them more mercy for their relation to a faithful Parent, if they do make no forfeiture of it: But as their Nature is the same with others, so their actual Wisdom must come by Gods blessing on the use of the same means, which are necessary to the Children of the worst men. A Christian's Child is born with no more Knowledge than a Heathen's, and must have as much labour and study to make him wise.

§ 2. It is certain then that the welfare of this world lyeth on a good succession of the Several Generations: And that all the endeavours of one Generation, with God's greatest blessing on them, will not serve for the Ages following: All must begin anew, and be done over again, or all will be as undone to the next Age: And it is not the least blessing on the faithful that their faith and godliness disposeth them to have a care of posterity, and to devote their Children wholly to God, as well as themselves, and to educate them in his fear. If Nature had not taught Birds and Beasts to feed their Young, as well as to generate them, their kind would be soon extinct. O what a blessed World were it, if the blessings of men famous for wisdom and godliness, were entailed on all that should spring from them! and if this were the common case!

§ 3. But the doleful miseries of the World have come from the degenerating of good mens posterity. *Adam* hath his *Cain*, and *Noah* his *Cham*, and *David* his *Absalom*; *Solomon*, *Hezekiah*, *Josiah*, left not their like behind them. The present State of the Eastern Churches is a dreadful instance. What places on Earth were more honourable for Faith and Piety, than

has *Alexandria*,

Alexandria, Antioch, Jerusalem, Constantinople, Ephesus, Philadelphia, and the rest of those great and noble Countries; and they also strengthened with the powerfullest Christian Empire that ever was on Earth. And now they are places of Barbarism, Tyranny, and foolish Mahometanism, where the Name of Christ is made a scorn, and the few Christians that keep up that sacred Profession, by Tyranny kept in so great Ignorance, that, alas! the vices of most of them dishonour their Profession as much as their Enemies Persecutions do. O what a doleful difference is there between that great part of the World now, and what it was 1400 or 1000 years ago!

And alas! were it not for the name of a pompous Christian-Church, how plain an instance would *Rome* be of the same Degeneracy? And some Countries that received the blessing of Reformation, have revolted into the darkness of Popery. What a change was in *England* by Queen *Mary*'s Reign! And how many particular Cities & Towns are grown ignorant and malignant, which in former times were famous for Religion! The Lord grant it may never be the case of *London*! Yea, how many persons of Honourable and great Families have so far degenerated from the famous Wisdom

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and Piety of their Grandfathers, yea and Fathers, as to hate that which their Parents loved, and persecute those whom their Ancestors honoured. The names of many Great men stand honoured in History, for their Holiness to God, and their Service to their Countries, whose posterity are the men that we are most in danger of: Alas! in how few such houses hath Piety kept any long succession; yea, some take their Fathers virtues to be so much their dishonour, that they turn malignant Persecutors, to free themselves from the supposed reproach of their Relations. Yea, some Preachers of the Gospel, devoted to God by pious Parents, become Revilers of their own Parents, and despisers of their Piety, as the effect of factious Ignorance.

§ 4. And on the other side, when Piety hath successively, as a River kept its course, what a blessing hath it proved? (But how rare is that?) And when Children have proved better than their Parents, it hath been the beginning of welfare to the places where they lived. How marvellously did the Reformation prevail in *Germany* in *Luther*'s time, when God brought out of Popish Monasteries many excellent Instruments of his Service? And Princes became wise and pious, whose Parents had been

blind

blind or impious? Godliness or wickedness, welfare or calamity, follow the change and quality of posterity.

And men live so short a time, that the work of Educating Youth aright, is one half the great business of man's Life: He that hath a Plantation of Oaks, may work for twenty Generations: But he that planteth Gardens and Orchards with Plants that live but a little time, must be still planting, watering, and defending them.

§ 5. Among the Ancient Sages of the World, the *Greeks* and *Romans*, and much more among the *Israelites*, the care of posterity, and publick welfare, was the great thing which differenced the virtuous and laudable, from those of a base, selfish, sensual disposition. He was the bravest Citizen of *Rome*, that did most love, and best serve his Country: And he was the Saint among the Jews, who most loved *Sion*, and the Security and Succession of its holy and peaceable posterity. And the Christian Faith, and Hope, and Interest, doth lead us herein to a much higher pitch, and to a greater zeal for publick good, in following him that whipt out prophaners from the Temple; even a zeal of God's House, which eateth us up: It teacheth us by the Cross most effectually to deny our selves,

selves, and to think nothing too dear to part with, to edifie the Church of God; nor any labour or suffering too great for common good. It teacheth us to pray for the *Hallowing of God's Name, the Coming of his Kingdom, and the doing of his Will on Earth, as it is done in Heaven, before our daily Bread*, and any other personal Interest of our own. Therefore the Families of Christians should be as so many Schools, or Churches, to train up a succession of persons meet for the great communicative works which God calleth all Believers to, in their several measures: It is *eminently Teachers*, but it is also *all others* in their several ranks, who must be the *Salt of the Earth, and the Lights of the World*. And indeed the Spirit of *Holiness* is so eminently the Spirit of *Love* to *God* and Man, that it inclineth every sanctified person to a Communicative zeal, to make others wise, and good, and happy.

§ 6. And God in great mercy hath planted yet more deeply and fixedly, the Natural Love of Parents to their Children, that it might be in them a spring of all this duty; so that though fleshly vice may make men mistake their Childrens good, as most ungodly men do their own, and think that it consisteth in that which it

doth not, yet still the general desire of their Childrens well-fare, as well as of their own, is deeply rooted, and will work for their well-fare, as soon as they well know wherein it doth consist. And God hath not given them this Love only for the good of the individual Children, but much more for the Common-Wealth, and Church, that as many sticks make one fire, and many exercised Souldiers one Army, so many well educated Children, may make up one peaceable and holy Society.

§ 7. And accordingly it is much to be observed, that God hath not given Children a natural Love and submissiveness to Parents, only for the personal benefit of their provision, and other helps, but especially that hereby they may be teachable and obedient to those Instructions of their Parents, by which they may become Blessings in their Generations, and may conjunctly make up wise and holy Societies, Families, Churches, and Commonwealths. For these ends it is, that God hath bound you, as to reverence your Masters, Tutors and Pastors, so especially both to reverence and love your Parents, that you may be the more capable of their necessary Instruction and Advice.

§ 8. Yea, the great strictness of God, in con-

condemning Polygamy, Adultery and Fornication, seemeth to be especially for the securing of the good Education of Children, for their Souls, and for the publick good: For it is notorious, that confusion in Marriages and Generation, would many ways tend to the depraving of humane Education, while Mothers had not the necessary encouragement to perform their part: The younger Women would be a while esteemed, and afterward be cast off, and made most miserable, and Families be like wandring beggars, or like exposed Orphans; Disorder, and Confusion would deprive Children of much of their necessary helps, and Barbarousness and bruitishness corrupt Mankind.

By all this it is most evident, that the great means of the welfare of the World, must be the faithful and holy endeavours of Parents, and the willing teachableness and obedience of Children, that they may escape the snares of folly and fleshly Lusts, and may betimes get that Wisdom and love of Goodness, which may make them fit to be blessings to the places where they live.

CHAP. IV.

How the Case standeth with our Youth in matter of Fact.

§ 1. THrough the great mercy of God, many Families are sacred Nurseries for Church and Kingdom; and many Parents have great comfort in the Grace of God appearing in their Children. From their early Childhood many are of humble, obedient Dispositions, and have a love to Knowledge, and a love to the word of God, and to those that are good and virtuous persons. They have inward convictions of the evil of Sin, and a fear of sinning, and a great dislike of wicked persons, and a great Love and reverend Obedience to their Parents, and when they grow up, they diligently learn in private, and in publick: They increase in their love to the Scriptures and good Books, and to Godly teachers, and godly Company, and God saveth them from temptations, and worldly deceits, and fleshly Lusts, and they live to God, and are blessings to the Land, the joy of their Friends, and exemplary and useful to those whom they converse with.

§ 2. But all, even religious Parents have not

not the like blessing in their Children. 1. Some of them, though religious otherwise, are lamentably careless of the duty which they promised to perform (at Baptism) in the education of their Children, and do but superficially and formally instruct them, and are too faulty as to the Example which they should give them, and seem to think that God must bless them, because they are theirs, and because they are baptised, while they neglect their promised Endeavours. 2. And some Children when they grow up, and are bound to resist temptations, and to use Gods appointed means for their own good, do wilfully resist Gods Grace, and run into temptations, and neglect, and wretchedly betray themselves, and forfeit the mercies which they needed.

§3. In all my observation God hath most blessed the Children of those Parents, who have educated them as followeth: 1. Those that have been particularly sensible what they promised for them in the Baptismal Vow, and made Conscience of performing it. 2. Those that have had more care of their Souls than of their outward Wealth. 3. Those that have been most careful to teach them the pravity of corrupted nature by original sin, and to

humble them and teach them the need of a Saviour, and his renewing as well as pardoning Grace, and to tell them the work of the Spirit of Sanctification, and teach them above all to look to the inward ſtate of their Souls. 4. Thoſe that have moſt ſeriouſly minded them of death, judgment, and the Life to come. 5. Thoſe that have always ſpoken of God with the greateſt reverence, affection and delight. 6. Thoſe that have moſt wiſely laboured to make all the knowledge and practice of Religion pleaſant unto them, by the ſuitableneſs of Doctrines and Duties to their capacity. 7. Thoſe that have moſt diſgraced ſin to them, eſpecially baſe and fleſhly pleaſures. 8. Thoſe that have kept them from the baits of ſenſuality, not gratifying their appetites in meats and drink, to bring them to an unruly habit; but uſed them to a habit of temperance, and neglect of appetite. 9. Thoſe that have moſt diſgraced worldlineſs and Pride to them, and uſed them to low things in Apparel and Poſſeſſion, and told them how the proud are hateful to God, and ſet before them the example of a crucified Chriſt, and opened to them the Doctrine of Mortification, and ſelf-denial, and the great neceſſity of true humility. 10. Thoſe that have

been

been most watchful to know their Childrens particular inclinations and temptations, and apply answerable remedies, and not carelesly leave them to themselves. 11. Those that have been most careful to keep them from ill Company, especially, (1.) Of wicked Youths, of their own growth and neighbourhood, (2.) And of tempting Women. 12. Those that have most wisely used them to the meetest publick Teachers, and help them to remember and understand what they hear, especially the fundamental truths in the Catechism. 13. Those that have most wisely engaged them into the familiarity and frequent converse of some suitable, godly, exemplary Companions. 14. Those that have most conscionably spent the Lords days in publick and in their families. 15. Those that have done all this, as with reverend gravity, so especially with tender, endearing Love to their Children, convincing them, that it is all done for their own goode And that do not by imprudent weaknesses, ignorance, passions, or scandal, frustrate their own Endeavours. 16. Those that use not their Children as meer patients, only to hear what their Parents say; but ingage them to constant Endeavours of their own, for their own good; especi-

ally in the reading of Scripture, and the most suitable Books, and meditating on them, and daily personal Prayer to God. 17. Lastly, Those that pray most heartily and believingly for Gods Grace and his Blessing on their endeavours: Such men Children are usually blessed.

§ 4. But it is no wonder, where such means are neglected, much more where Parents are ungodly, fleshly, worldly persons, and perhaps Enemies to a holy life, if the Children of such are ignorant, deluded, ungodly, and drown'd in fleshly Lusts. And, alas! it is the multitude of such, and their sad conditions, which is the occasion of my writing this Epistle.

§ 5. 1. We see, to our grief, that many Children are of a stupid and untreatable dispolition, and almost uncapable of Instruction, who yet can as quickly learn to talk of common matters, as other persons, and can as easily learn a Trade, or how to do any ordinary business. And though some inconsiderate persons overlook the causality of the more immediate Parents sins, in such judgments on their Children, as if it were only *Adam's* Sin that hurt them, I have elsewhere proved, that this is their great and dangerous mistake. As *David's* Child dyed for the Fathers sin, the

children of Gluttons, Drunkards, Fornicators, oft contract such bodily distempers, as greatly tend to stupifie or further vitiate the mind. And their Souls may have sad additions to the common humane pravity.

2. Accordingly many Children have more violent passions, and carnal desires, than others, which run them into wicked ways impetuously, as if they were almost fruits that had no reason or power to resist. And all words and corrections are to them of little force, but they are as blocks, that when you have said and done what you can, go away as if they had not heard you.

3. And some have cross and crooked natures, addicted to that which is naught, and the more, by how much the more you do contradict them: Froward and obstinate, as if it were a desirable Victory to them, to overcome their Parents, and escape all that would make them wise and good: Dogged, sour, proud, self-willed, and utterly disobedient.

4. And too many have so great an Enmity and averseness to all that is holy, spiritual and heavenly, that they are weary to hear you talk of it, and you persuade them to learn, to read, to pray, to meditate, or consider, as you persuade a sick man to the meat which he doth loath,

of a man to dwell with those that he hates. They have no appetite to such things, no pleasure in them; when you have said all of God, and Christ, and Glory, they believe it not, or they savour it not: They are things above their reach and love, yea, things against their carnal minds: You make them worse than if you talk'd in a strange Language to them, such enmity is in the heart of corrupted man to God and Heaven, till the Grace of the great Reconciler overcome it by a new Life, and Light and Love.

5. And when custom is added to all these vicious dispositions, alas, what slaves and drudges of Satan doth it make them! For instance,

1. Some are so corrupted with the *Love of sport*, that *gaming* or *Stage-plays*, or one such foolery or another, becometh so pleasant to them, that they can understand or believe nothing that is said against it by God or man; their diseased Phancasie hath so conquered reason, that they cannot restrain themselves; but in their callings and in religious Exercises they are weary, and long to be at their sports, and must be gone; neither God, nor Holiness, nor the Joys of Heaven are half so sweet to their thoughts as these are: For they have that

mark

mark of misery, 2 Tim. 3. 4. *They are lovers of pleasures more than lovers of God.*

The same I say of *sinful mirth*, and the company which doth therein it. Little do they believe *Solomon*, Eccles. 7. 2, 3, 4. *It is better to go to the House of Mourning, than to go to the House of Feasting: For that is the end of all men, and the living will lay it to his heart. Sorrow is better than Laughter: For by the sadness of the Countenance the Heart is made better: The Heart of the wise is in the House of Mourning, but the Heart of fools is in the House of Mirth. It is better to hear the rebuke of the wise, than for a man to hear the Song of fools: For as the crackling of Thorns under a Pot, so is the Laughter of Fools.*

It's true, that Mirth is very desirable to nature: And God is not against it, but much more for it than sinners will believe: But it is a rational Mirth which becometh a rational Creature, and such as he can justifie, and as will make him better, and tends to felicity, and everlasting mirth; and not the causeless mirth of mad men, that set their house on fire, and then laugh and sing over it, nor like the mirth of a drunken man, whose shame exposeth him to pitty or derision, nor any such mirth as leadeth a man from God to sin, and keep-

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eth him from the way of man-like and everlasting joy, and prepareth for the greatest sorrows.

2. There are some so enslaved to their *Appetites*, that their Reason hath no power to rule them; but like bruits they must needs have what the Belly and Throat desire: And if they be the Children of the Rich, who have always *full* and *pleasant* food, constant flesh-pleasing, and true Gluttony, is taken for no sin; and like Swine, they do but *live to eat*, whereas they should but eat to live, and chearfully serve God.

But it's never so dangerous as when it turneth to the *love of drink*; Then the pleasing of the Throat, & the pleasing of the Brain by mirth going together, do so much corrupt the appetite and fantasie, that their thoughts run after it, and reason hath no power to shut their Mouths, nor keep them from the House of Sin. Some sin against an accusing Conscience, and under their convictions and Terrors do drink on, which yet they could forbear, if they knew there were Poison in the Cup. Some are more miserable, and have sinned themselves into searedness of Conscience, and past feeling, and perhaps into infidelity, and a blinded mind, perswading them that there is no great harm or danger in the Sin, and that

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It is but some precise people that make so great a matter of it: And some that have purposes to forsake the sin, when appetite stirs forget it all; and when Company enticeth, and when they see the Cup, they have no power to forbear. O what a pitiful sight it is, to see men in the flower of Youth and Strength, when they should most rejoyce in God and Holiness, to be still thirsty after a forbidden pleasure, and hasting to the Tavern or Alehouse, as a Bird to the snare of the Fowler, and sweetly and greedily swallowing the poisonous Cup which God forbiddeth! And that false Repentance which Conscience and Experience force them to sometimes, is forgotten the next day when the temptation is renewed: Yea, the *Throat-madness*, and the *merry* and *Belly-Devils* are within them a continual temptation, which the miserable slaves cannot resist.

3. And these beastly, fleshly sins, do usually make them weary of their callings, and of any honest labour: The Devil hath by this time got possession of their thoughts, by the byas of Delight and sinful Lust, and they are thinking of Meat, or Drink, or Play, or merry Company, when they should be diligently at work: And so Idleness becomes the nursery of Temptation, and of all

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all their other vice, as well as a constant sin of Omission, and loss of hasty precious time. And custom increaseth the habits, and maketh them good for nothing, and like dead men to all that life is given them for, and only alive to prepare by sin for endless misery.

4. And usually *Pride* also takes its part, to make the sin of *Sodom* in them compleat, *Ezek.* 16. 49. *Pride, Fulness, and Idleness.* They that must be in their jovial Company, must not seem despicable among them, but must be in the mode and fashion, what ever it cost. When they make themselves odious in the sight of God, and the pitty of all wise men, and a terror to themselves, yet they must be some body to their sottish Companions, especially of the Female Sex: Lest the Image of the Devil, and his victory over them should not be perfect, if Pride were left out, how unreasonable soever.

5. And by this time they have (usually here amongst the rich and idle,) a further step towards Hell to go, and yet a deep Gulf to fall into; *Fleshly Lust* next entangleth them in *immodest Converse* with Women, and thence into *filthy Fornication*. The Devil will seldom lose a Soul for want of a temptation: Either he will provide them

one

one abroad among their lewd Companions, or at home some Daughter or servant of the House, where they can oft get opportunity, first for uncivil sights and touches, and then for actual Fornication. And if they have done it once, they are usually like the Bird that's fast in the Lime-twigs: Conscience may struggle, but Lust holds them fast, and the Devil saith, *If once may be pardoned, why not twice, and if twice, why not thrice? and so they go on as an Ox to the Slaughter, and a fool to the correction of the Stocks, and know not that it is for their lives.* Prov. 7. 21, 22, 23. *Till they mourn at last* (perhaps) *when Flesh and Body are consumed, and say, How have I hated Instruction, and my heart despised reproof, and have not obeyed the voice of my Teachers, nor inclined my Ears to them that instructed me? I was almost in all evil,* &c. Pro. 5. 12, 13, 14. And it's well for the wretches if this Repentance be true and in time, that though the Flesh be destroyed, the Spirit may be saved: For *Solomon* saith, *Prov.* 2. 18, 19. *Her house encline th to death, and her paths to the dead: None that go unto her return again, neither take they hold of the paths of Life.* God, I doubt not, recovereth some, but the case is dangerous: For though Age and Sickness cure Lust, usually before that the Conscience

ence is ſeared and debauched, and they being *paſt feeling* work *Uncleanneſs with greedineſs*, and forſaking God are ſo forſaken by him, that all other Sin, Senſuality, and Enmity againſt a holy life prevaileth again them, and the unclean Devil lets in many more. Moſt debauched Drunkards, Gluttons and Fornicators are ſo enſlaved to Satan, that they think, ſay, and do what he would have them, and become the Enemies and Perſecutors of thoſe that are againſt their ſin, and the blinded *Sodomites* go on to grope for the door of *Lot*, as one that reproveth them, till the Flames of Juſtice ſtop the rage.

6. And when all theſe ſins have enſlaved ſenſual Youths, they muſt have Money to maintain them; and if they have it not of their own, and be not the Sons of great men, that will maintain them in the ſervice of the Fleſh, they muſt ſteal to get it, which uſually is either by thieviſh borrowing when they cannot pay, or by robbing their Parents or Maſters. If all the Maſters in *London* knew what Thieves their Apprentices vices are, for their own ſakes they would take greater care to watch over them, and keep them from ill company, Drunkenneſs and Plays, and would teach them to ſeek pleaſure in good Books, good Company,

Company, and serving God. I had not known it my self, if the *Confessions* and *Restitution* of many penitent Converts had not made me know it. I thank God that he recovereth any, yea, so many; but I must tell foolish Youth, that *Repentance* itself, especially when it must have *Restitution*, is so bitter, that they would prevent that need of it, if they had but the use of tea-son and foresight. O what heart-tearing Confessions, and sad Letters have I had from many young Apprentices in this City! Much adoe to escape utter despair they had, when Conscience was awakened to remember all their sin and danger! And when they knew that they must restore, if possible, all that ever they deceived or robbed their Masters or any others of, O what difficulties hath it put them to, both as to the shame of Confession, and the actual Restitution! Some have not Money; and to go and confess the sin and debt, and promise to pay it if ever they are able, seemeth hard, but must be done. Some have rough Masters that will disgrace them when they confess it. Some have Parents that paid dear to set them Apprentices, and would go near to cast them off if they knew their case. Some marry after, and it will grieve their Wives to know what they have been,

and how much they must restore. Wisdom might have prevented this; but if the Thorn be got into the Conscience, it must come out, and if the poison be swallowed, it must come up, what griefe soever the Vomit cost. There is no playing with Hell fire, nor jesting with the justice of the most Holy God. One penitent review of fleshly Lust, and sinful pleasure, and sinful hood, and deceit, (though bottom'd in true and timely) will turn it all into Gall and Wormwood. For the end of sinful mirth is sorrow.

And too many there be that escape the gross and disgraceful part of the forelaid sensuality and unrighteousness, that yet do but choose another idol, and set themselves wholly to rise in the World, and Riches, Preferment, and Honour have almost all their hearts and care: that have no delight in God and holiness, nor doth the state of their Souls, or the thought of their everlasting state, affect them in any measure, according to its unspeakable weight, nor so much as these shadows which they pursue. And when great Travellers, that have seen much of the world, and old men, and dying men, that have had all that it can do, are forced by experience to call all *Vanity* and *Vexation*, unexperienced

enced Youth, that are taken up with the hopes of long prosperity, and provision for all that the Flesh desireth, have other thoughts of it, and will not know that it is deceitful Vanity, till it hath deceived them of their chiefest Hope and Treasure. And when they have overtaken the Shadow which they pursue so greedily, they find it what others have done before them, the sweeter the more dangerous, and the parting will be the more bitter: Whereas had they sought first Gods Kingdom and its Righteousness, and six days laboured in obedience to God, and referred all corporal Blessings to spiritual uses, and everlasting ends, taking them as from God to serve him by them, they might have had enough as an overplus to their satisfying Treasure.

CHAP. V.

How sad a Case it is that I have described.

I Have told you the very lamentable case of too many young men, especially rich mens Sons, and Apprentices in this City: I told you before of what concern the state of Lonth is to themselves and others. From thence (and alas from sad experience) it's easy to gather the dolefulness of the case of those that are drowned in fleshly Lust, and have sinned themselves into the guilt and danger which I have described. But I will name some parts of the misery more particularly again.

§ 1. Review the second Chapter, and think what a doleful case this is to *your selves.*

1. Do you not know that you are not Beasts but Men? that have reason given them to know, and love, and serve their Maker? And how sad is it to see a man forget all this, and willfully brutify himself. Were the Poets fictions true of men turned into Trees, and Birds, and Beasts, how

how small were the misery in comparison of yours. It is no sin in Bruits to lust, or to eat and drink too much. They have not reason to restrain and rule them; but lest they should kill themselves by excess, God hath made reasonable man their Governor, and moderateth their Appetite in the temper of their natures. But for a reasonable Creature to subject himself to fleshly Appetite, and wilfully degrade his Soul to the rank of Bruits, is worse than if he had been made with the Body and the unreasonableness of Bruits. Are you capable of no better things than these?

§ 2. And what an odious thing is it, when God hath chosen you out of the World to be members of his visible Church, and given you the great privilege of early Entrance into his holy Covenant, and washt you in the laver of visible Regeneration, and you are vowed to Christ, renouncing the Lusts of the Flesh, the World and the Devil, that you might follow a Crucified Christ in the way of holiness to everlasting Life, that you should so soon prove false, perfidious Traitors and Rebels against him that is your only hope, and by wickedness and Covenant breaking, make your sin greater than that of Infidels, Turks and Heathens, that never were taken into

the Church and Covenant of Christ, nor ever broke the Vows which you have broken, nor so cast away the mercys which you had received.

§. 3. And what a doleful case is it, that so much of your Minds, and Love, and Delight, which were all made for God, should be so misimployed, even in your strength when they should be most vigorous? and all worse than cast away on filth and folly? If your Souls be more worth than your Money, it is more folly and loss to misimploy and abuse your Souls, your Reason, Love, and your Delight, than to abuse or cast away your Money. And what a Traitor or Murderer deserveth, that would give his Money to hire one to kill the King, or his Neighbour, I suppose you know; and what deserveth he that will use not only his mony, but himself, his soul, his thoughts, his love, his desire and pleasure against the most glorious God that made him. That you cannot hurt him is no thanks to you, while you break his Laws, and deny him your Love and Duty, and love more that one thing which only he hateth, and will never be reconciled to.

§. 4. And how doleful a case is it, that all the Care, and Love, and Labour of your

Parents,

Parents, Masters, and Teachers should be lost upon you? God hath made all this their great Duty for your good, and will you despise God and them, and wilfully for nothing reject it all? Shall all the pain of a Child-bearing Mother, and all her trouble and labour to breed you up, and all your Parents care to provide for you, be but to breed up a slave for the Flesh, the World, and the Devil, and a firebrand for Hell? Shall godly Parents Prayers for you, and Teaching, and Counsel of you, and all their desire and care for your Salvation, be despised by you, and all forgotten and cast away for a swinish Lust?

§ 5. And how doleful a case is it, that so much of so short a Life should be lost, and a thousand times worse than lost, even turned into sin, to prepare for misery, when alas, the longest Life is little enough for our important work, and quickly gone, and the Reckoning and Judge are hard at hand! All the Wealth, Wit or Power in the World, cannot bring or buy you back one hour of all that precious time, which you now so basely cast away. O how glad would you be of a little of it ere long, on the terms that now you have it, when you lie dying, and perceive that your souls are unready to appear before a righte-

ous God! Then O for one year more of precious time! O that you knew how to call again the time which you cast away on sin! You will then perceive with a terrified Conscience, what time was not so little worth as you once thought it, nor gives you for so base a world; yea, if God in mercy bring you hereafter to true Conversion, O how it will wound your heart, to think how much of your Youth was so madly cast away, while your God, your Souls, and everlasting hopes were all neglected and despised!

§. 6. And alas, if you should be cut off in that unholy, miserable Estate, no heart on earth can sufficiently bewail your case! How many thousand die young, that promised themselves longer pleasure in sin, and Repentance hereafter! O foolish sinner! Cannot you so long borrow the use of your reason, as to think seriously whither you must go next? Do you never think when the small Pox or a Feaver hath taken away one of your Companions, whither is it that his Soul is gone? Have you your Wit for nothing but to taste the sweetness of Drink or Lust, which is as pleasant to a Dog or Swine as to you? O little do you know what it is or dieth what it is for a Soul to leave the Body, and enter into

an endless World! To come to judgment for all his sins, and all his ill spent days and hours, and for choosing the pleasures of a Swine before Heaven, and the pleasures of a Saint. Little know you what it is for Devils presently to take away to Hell a wretched Soul which they have long deceived. I tell you the thought of appearing before God, and Christ, and Angels in another World, and entring on an endless state, is so dreadful, even to many that have spent their lives in holy preparation, and are indeed in a safe Condition, that they have much ado to overcome the terror of Death. Even some of Gods own faithful Servants are almost overwhelmed, when they think of so great a change. And though the belief of God's Love and the heavenly Glory do support them, and should make them long to be with Christ, yet, alas, Faith is weak, and the Change is great beyond our Comprehension, and therefore feared. O then in what a Case is a wicked, unpardoned, unprepared Wretch, when his guilty soul must be torn from his Body, and dragged in terror to hear its doom, and so to the dreadful Execution? Sinners! Is this a light matter to you? Doth it not concern you? Are you not here mortal? Do

you

you not know what Flesh is, and what a Grave is? And are not your abused Souls immortal? Are you so mad as to forget this? Or so bad as not to believe it? Will your not believing it make void the Justice and the Law of God, and save you from that Hell, which only believing could have saved you from? Will not the fire burn you, or the Sea drown you, if you can but run into it drunk or winking? Is *feeling*, *remediless feeling* easier than *believing* God in time? Alas! What should your believing Friends do to save you? They see by Faith whither you are going: They foresee your terror and undone case; and fain, if possible, they would prevent it: But they cannot do it without you. If you will not consent and help your selves, it is not the holyest nor wisest Friends in the World that can help you. They would pull you out of the fire in fear, and out of the mouth of the roaring Lion, but you will not be delivered! They call and cry to you, *O fear God, and turn to him while there is hope*; and you will not let Conscience and Reason be awakened; but those that go asleep to Hell, will be fast sleeping there for ever. O run not madly into the everlasting Fire.

§ 7. And

§7. And indeed your sleepy security and presumption doth make your case more dangerous in itself, and more pitiful to all that know it. O what a sight is it to see a man go merry and laughing towards damnation, and make a jeast of his own undoing? To see him at the brink of Hell, and will not believe it? Like a mad man boasting of his Wit, or a drunken man of his Sobriety: Or as the Swine is delighted when the Butcher is shaving his Throat to cut it: Or as the fatted Lambs are skipping in the pasture, that to morrow must be kill'd and eaten: Or as the Bird sits singing when the Gun is levelled to kill him: Or as the greedy Fish runs striving which shall catch the Bait, that must presently be snatched out of her Element, and lie dying on the Bank.

But because I touch'd much of this in the second Chapter, I will pass by the rest of your own Concerns, and a little further consider how sad the case of such wretched Youths is also unto others.

§8. And if Parents be wise and godly, and understand such Childrens case, what a grief must it needs be to their hearts, to think, that they have begot and bred

up

up a Child for Sin and Hell, and cannot make him willing to prevent it? To see their Counsel set at nought, their Teaching lost, their Tears despised, and an obstinate Lad seem wiser to himself than all his Teachers, even when he is swallowing the Devil's Bait, and cruelly murdering his own Soul. [Ah! thinks a believing Father and Mother, have I brought thee into the World for this? Hath all my tender, natural Love so sad an issue? Is this the fruit of all my sorrows, my care, and kindness, to see the Child of my Bowels, whom I dedicated in Baptism to Christ, to make himself the Child of the Devil, the Slave of the Flesh and World, the Enemy of God and Holiness, and his own destroyer? and all this wilfully, obstinately and against all the Counsel, and means that I can use. Alas! must I breed up a Child to become an Enemy to the Church of God, into which he was baptized? and a Souldier for Satan against Christ? Must I breed up a Child for Hell, and see him miserable for ever? and cannot perswade him to be willing to be saved.] O what a heart breaking must this be to those, that Nature and Grace have taught to love them, with tenderness, even as themselves!

§ 9. But

§ 9. But if they be wicked Parents, and as bad themselves, the misery is far greater, though they yet feel it not: For,

1. As the Thief on the Cross said to his Companion, *Luk.* 23. 40, 41. *Thou art in the same Condemnation, and we suffer justly; for we receive the due reward of our deeds.* Wicked Parents, and wicked Children are in the same Gall of bitterness and Bond of Iniquity! They sinned together, and they must suffer for ever together, if true Faith and Conversion do not prevent it.

2. And it is their wickedness which was much of the cause of their Childrens sin and misery: And their own deep guilt will be more to them than their Childrens suffering: God and Conscience will say to them ere long, ["O cruel Parents! "that had no mercy on your Children, "or your selves! What did Nature "teach you to love more, than *your "selves* and *your Children?* And would you "wilfully and obstinately be the ruine of "both? You would not have done as the "mad Idolaters, that offered their Chil-"dren in fire to *Moloch*: And will you of-"fer them by sin to Satan and to Hell? "Had a Serpent stung them, or a Bear devoured

"devoured them, they had done but ac-
"cording to their Nature: But was it na-
"tural in you to further their damnation?
"This was work too bloody for a *Cam-*
"*bal*, too cruel for an Enemy, fitter for
"a Devil than a Father or Mother. As
"your Child had from you his vicious na-
"ture, it was your part to have endea-
"voured his Sanctification and Recovery:
"You should have taught him betime to
"know the corruption of his nature, and
"to seek and beg the Grace of Christ; to
"know his God, his duty, the evil of sin,
"the danger of temptations, and his ever-
"lasting hopes and fears: You should
"have taught him to know what man
"hath done against himself, by disobey-
"ing and departing from his God, and
"what Jesus Christ hath done for his Re-
"demption, and what he himself must do
"to be saved: You should have taught
"him early how to live, and how to die,
"and what to seek, and what to shun:
"You should have given him the Exam-
"ple of a holy and heavenly mind and life:
"You should have watch'd over him for
"his safety, and unwearidly instructed
"him for his Salvation: But you led him
"the way to despise God's Word, and set
"light by Christ, and Holiness, and Hea-
ven,

ven, to hate Instruction and Reproof, to spend the Lords day in idleness, as worldly vanity, and to seek first the World and the prosperity of the Body, and turn the Flesh with sinful pleasure. What wonder if a Serpent breed a Serpent, and quickly teach him to hiss and sting; and if Swine teach their young ones to feed on dung and wallow in the mire? This is part of the fruit of your worldliness, fleshliness, ungodliness, and neglect of your own Salvation and your Childs. Now he is as you are, a slave of sin, and an heir of Hell. Was this it that you vowed him for to God in Baptism? Was it to serve the Flesh, the World, and the Devil, against our God our Saviour and our sanctifier? Or did the mistake of the Liturgy deceive you, to think that it was not you, but the Godfathers, that were bound by Charge and Vow to bring him up in the Faith and Fear of God, and teach him all that a Christian should know for his Soul's Health? Was it not you that God bound to all this? The sin and misery of your Child now is so far your curse, as you are guilty of it and will add to your misery for ever. Such are the torments that wicked Parents and wicked Children

do prepare, and heap on one another. Such miseries will come; but woe to those by whom they come, it had been good for that man that he had never been born.

§ 101 And it is no small grief to faithful Ministers, to see their labour so much lost; and to see so much evil among their flocks, and such sad Prognosticks of woes to come. He is no true Minister of Christ (as to his own acceptance and Salvation) whose heart is not set on the winning, and sanctifying, and saving of Souls. What else do we study for, preach for, live for, long for, suffer for in our Work? All faithful Teachers can say with *Paul*, that they are *willing to spend and be spent for them, and now we live if ye stand fast in the Lord.* 2 Cor. 12. 15. 1 Thes. 3. 8. *He told them weeping of those that were Enemies to the Cross of Christ, whose God was their Belly, who glory in their shame, and mind earthly things, instead of a Conversation in Heaven.* Phil. 3. 18, 19. When God hath blessed us with the comfortable enjoyment of many ancient, holy Christians, who are the beauty and honour of the Assemblies, and Death calls home one of them after another to Christ, and the rest are ready

to

to depart: Alas! Must a seed of Serpents come after them? Must those take their places to our grief and shame, who are bred up to the World and Flesh, in Drunkenness, Fornication, and Enmity to God and a holy Life? O what a woful change is this!

And if any be like to be the stain and Plague of the Church, it is such as these: If we preach holy truth to them, Lust cannot love it: If we tell them of Gods word, the fleshly mind doth not favour it, nor can be subject to it. *Rom.* 8. 5, 6, 7. If we reprove them sharply, they smart and hate us: If we call them to Confession and Repentance, their Pride and Carnality cannot bear it: If we excommunicate them for Impenitency, as Christ requireth, or but deny them the Sacrament as unmeet, they rage against us as our fiercest Enemies: If we neglect Discipline, and admit Swine to the Communion of Saints, we harden and deceive them, and flatter them in their sin, pollute the Church, and endanger our Souls by displeasing the chief Pastor. What then shall we do with these self-mistaking, ungodly men?

Many of them have so much Reverence of a Sacrament, or so little regard of it,

that they never seek it; but keep them themselves: Perhaps they are afraid, lest they eat and drink damnation to themselves, by the prophanation of holy things. But do they think, that it is safe to be out of the Church and Communion of Saints, because it's dangerous to abuse it? Are Infidels safe, because false hearted Christians perish? What if breaking your Vows and Covenant be damnable? Is it not so to be out of the holy Covenant? What if God be a consuming fire to those that draw near him in unrepented heinous sin? Is it therefore wise or safe to avoid him? Neither those that come not to him, nor those that come in their hypocrisie and reigning sin shall be saved.

And yet what to do with these self-suspenders we know not? Are they still Members of the Churches, or are they not? If they are, we are bound to call them to Repentance, for forsaking the Communion of Saints in Christs commanded Ordinance: If they are not, we should make it known, that Christians and no Christians may not be confounded, and they themselves may understand their case. And neither of these can they endure: But for dwelling in the Parish, and hearing the Liturgy and Sermons, must still pass for

Church

Church Members, leſt Diſcipline ſhould exaſperate and further loſe them. This is that Diſcipline which is thought worthy the honour of Epiſcopal Dignity and Revennues, and is ſuppoſed to make the Church of *England* the beſt in the world, by the ſame men that would rage, were Diſcipline exerciſed on them; and muſt either be admitted to the Sacrament in a life of Fornication, Drunkenneſs, Senſuality, and Prophaneneſs, without any open Confeſſion, Repentance, and Reformation, or elſe muſt paſs for Church Members without any exerciſe of Diſcipline, while they ſhun the Sacramental Communion of the Church. Such work doth wickedneſs make among us.

§ 11. Indeed theſe are the men that are the trouble of Families, the trouble of Neighbours, the trouble of good Magiſtrates, the ſhame of bad ones, and the great danger of the Land. All the foreign Enemies whom we talk ſo much againſt, and fear, are not ſo hurtful and dangerous to us as theſe: Theſe that ſpring out of your own bowels: Theſe that are bred up with care, and tenderneſs, and coſt in your houſes: Theſe that ſhould ſucceed godly Anceſtors in Wiſdom and well doing, and be their

glory. Who plot against us but home bred sinners? Who more hate the good and persecute them? Who are more malignant Enemies of Godliness, and scorners of a holy Life, and hinderers of the Word of God, and Patrons of Prophaneness, and of Ministers and People that are of the same mind? If *England* be undone (as the Eastern Churches, and much of the Western are undone) it will be by your own carnal, ungodly Posterity.

He that is once a slave to Satan and his fleshly Lust, is ready for preferment, or a reward, to be a slave to the Lust of any other. He that is false to his God and Saviour, after his Baptismal Vows, is unlikely to be true to his Country, or his King, if he have but the bait of a strong temptation: And he that will sell his Soul, his God, and Heaven for a Whore, or for to please his Appetite, it's like will not stick to betray Church, or State, or his dearest Friend, for provision to satisfie these Lusts. Can you expect that he should love any man better than himself? A wicked, fleshly, worldly man is a soil for Satan to sow the seeds in, of any sort of actual sin, and is fuel dryed or tinder for the sparks of Hell to kindle in. Will he suffer much for God or his Country, who will sell

Heaven

Heaven for nothing? An evil Tree bringeth forth evil Fruit. If he hath the heart of an *Achan*, a *Gehazi*, an *Achitophel*, no wonder if he hath their Actions and their Reward. If he be a Thief and bear the Bag, no wonder if *Judas* sell his Master.

§ 12. And these wretches if they live, are like to be a Plague to their own posterity: Woe to the Woman that hath such an Husband! And how are the Children like to be bred, that have such a Father? Doth not God threaten punishment to the third and fourth Generation of them that hate him, and to visit the iniquity of the Fathers on the Children? Were not the Children of the old World drowned, and those of *Sodom* and *Gomorrah* burned, and *Achans* stoned, & *Dathans* & *Abirams* swallowed up, and *Gehazi's* struck with Leprosie, &c. for their Fathers sins? And the *Amalekites* Children all destroyed, and the posterity of the Infidel Jews forsaken, the Curse coming on them and on their Children? And as their Children are like to speed the worse for such Parents sins, so are such Parents like to be requited by their Children. As you shamed and grieved the hearts of your Parents, so may your Children do by you: And by that

time it's like, if Grace convert you not, though you have no hatred to your own sins, worldly Interest may make you dislike your Childrens. Their Lust and Appetite doth not tempt and deceive you, as your own did: Perhaps when they shame your Family, debauch themselves with drink and Whores, and consume the Estates which you sold your Souls for, you may perceive that sin is an evil and destructive thing, especially when they proceed to despise and abuse your persons also, and to desire your Death, and be weary of you; sooner or later you shall know better what sin is.

CHAP.

CHAP. VI.

The joyful State and Blessing of good Children, to themselves and others.

§1. FRom what is said Chap. 2. and 5. it's easie to gather, how joyful a case to themselves; and what a Blessing to Parents and others it is, when Children become sober, wise, and godly, and obedient. The difference doth most appear at age; and when they come to bring forth to themselves and others the fruits of their dispositions: And the end and life to come will shew the greatest difference: But yet even here, and that betime, the difference is very great.

§2. As to themselves: How blessed a thing is it to be quickly delivered from the danger of damnation, and Gods displeasure, that they need not lie down and rise in fear, lest they be in Hell whenever Death removeth them from the Body? Can one too soon be out of so dreadful a state? Can one that is in a house on fire, or falls into the Sea, make too much haste to be delivered? If a man deep in debt be restless

restless till it be paid, and glad when it is discharged; If a man in danger of sickness or a condemning Sentence of the Judge, be glad when the fear of Death is over; How glad should you be to be safe from the great danger of Damnation? And all you are sanctified by Grace, you are far from safety.

§. 3. And if a mans Sickness, Pain, or Distraction be a Calamity, the cure of which brings ease and joy; How much more ease and joy may it bring, to be cured from all the grievous Maladies of reigning sin? Sanctification will cure your minds of spiritual blindness and madness, that is, of damnable Ignorance, Unbelief, and Error: It will cure your affections of idolatrous, distracting, carnal Love; of the itch of fleshly Desires or Lusts, of the feaver of revengeful passions, and malignant hatred to goodness and good men, and of self vexing envy and malice against others, of the greedy worm of Covetousness, and the drunken desire of ambitious and imperious minds: It will cure your Wills of their fleshly servitude and bias, and of that mortal Backwardness to God and holy things, and that sluggish dulness and lothness to choose and do what you see convinced must be done: It will make

good things easie and pleasant to you; so that you will no more think you have need to beg mirth from the Devil, or steal it from sin, as if God, Grace and Glory had none for you: But it will be so easie to you, to love and find pleasure in the Bible and good Books, in good Company and good Discourse, in spiritual Meditations and thoughts, in holy Sermons, Prayers, and Church Communion and Sacraments, even in Christ, in God, and the foretaste of Heaven, that you will be sorry and ashamed to think that ever you forsook such joys for fleshly pleasure, and defiled your Souls with filthy and forbidden things. And is not the itch of Lust better cured than scratch'd? Is not the feaverish and dropsie thirst after Drink, and Wealth, and Honour, better cured than pleased to the sinners death? And is not a lazy backwardness to Duty, better cured by spiritual health, than pleased with idleness and sleep?

§ 4. And certainly you cannot too soon attain the delights of Faith and Hope, and Love, of holy Knowledge and Communion with God and Saints. You cannot too soon have the great blessing of Righteousness, Peace, and Joy in the Holy Ghost, and live night and day in peace of Conscience

ence, in assurance that all your sins are pardoned, and that you are the adopted Sons of God, and Heirs of Heaven, sealed by his Spirit, accepted in your Prayers, welcome to God through Christ, and when you die shall be with him: Can you make too great haste from the folly and filth of sin, and the danger of Hell, into so safe and good a state as this?

§ 5. And it will be a great comfort to you, thus to find at age and use of reason, that your baptismal Blessings ceased not with your Infancy, by your own rejection, but that you are now by your own consent in the Bond of God's Covenant, and have a right to all the blessings of it, which the Sacrament of Christs Body and Blood will confirm; as you had your Entrance by your Parents consent and accepted Dedication: For the Covenant of Grace is our certain Charter for Grace and Glory.

§ 6. And is it not a joy to you to be your Parents joy? To find them love you not only as their Children, but as Gods? Love maketh it sweet to us to please and be beloved by those who move love. If it be not your grief to grieve your Parents, and your pleasure to please them, you love them not, but are void of natural affection.

§ 7. And

§7. And O what a mercy will you find it, when you come to age and busines in the World! 1. That you come with a clear Conscience, not clogged, terrified, and shamed with the sins of your Youth. 2. And that you come not utterly unfurnished with the knowledge, Righteousness and Virtue, which you must make use of in every condition all your lives: when others are like Lads, that will go to the Universities before they can so much as read or write. To live in a Family of your own, and to trade and converse in the World, and specially to go to Church, to hear, to pray, to communicate, in private to pray, to meditate, in a word, to live or die like a Christian, like a man, without the furniture of Wisdom, Faith, and serious Godliness, is more impossible and unwise, than to go to Sea without Provision, or to War without Arms, or to become a Priest without Book or understanding.

§8. II. And you that are young men can scarce conceive, what a joy a wise and godly Child is to his wise and godly Parents! Read but *Prov.* 10. 1 & 15. 1. & 17. 21. & 19. 13. & 23. & 27. 11. & 23. 15. 19. 24. *&c.* The Prayers and Instructions of your Parents are comfortable to them,

them, when they see the happy fruit and answer. They fear not Gods Judgments upon their houses, as they would do if you were *Cains*, or *Chams*, or *Absalom's*: They labour comfortably, and comfortably leave you their Estates at death, when they see that they do not get and leave it for those that will serve the Devil with it, and consume it on their Lusts; but will use it for God, for the Gospel, and their Salvation: If you fall sick and die before them, they can rejoyce that you are gone to Christ, and need not mourn as *David*, for *Absalom*, that you go to Hell. If you overlive them, they leave the world the easier, when they leave as it were part of themselves here behind them, who will carry on the work of God which they lived for, and be blessings to the world when they are gone.

§9. III. And O what a mercy is it to Church and State, to have our posterity prove better than we have been, and do God more Service than we have done, and take warning by our faults to avoid the like! *Solomon* tells us of one poor wise man that saved a City: And God would have spared *Sodom*, had there been but ten righteous Persons in it. Wherever yet I lived, a few

persons

persons have proved the great blessings of the place; to be Teachers, Guides, and Exemplary to others, as the little Leaven that leaveneth the Lump, and as the Stomach, Liver, and other nutritive parts are to the Body. Blessed is that Church, that City, that Country, that Kingdom, that hath a wise, and just, and holy People. The neareſt good and evil are the greateſt: Our Estates are not so near us as Wives and Children, nor they so near us as our Bodies, nor they so much to us as our Souls: It's more to a Person, House, or Country, what they are, than what they have, or what others do for them or againſt them.

It is these that are Gods Children as well as ours, that are the Blessing so often mentioned in the Scripture, who will as the *Rechabites* obey their Fathers wholsom Counsels, rather than their Lusts and carnal Companions, and God before all: *Who walk not in the Counsel of the Ungodly, nor stand in the way of Sinners, nor sit in the seat of the scornful: But their Delight is in the Law of the Lord, and in that Law they meditate day and night.* Psal. 1. *Lo, such Children are an heritage of the Lord; such fruit of the Womb is his Reward. They are as Arrows in the hand of a mighty man;*

Happy

Happy is the man that hath his Quiver ful of them. They shall not be ashamed, but they shall speak with the Enemies in the gate. Psal. 127. 3, 4, 5. Were it not for wise and godly Children to succeed us, Religion, and Peace, and all publick good, would be but as we frail mortals are, like the Grass or Flowers of a few days or years continuance; and the difference between a Church and no Church, between a Kingdom of Christians and of Infidels, would be but like the difference between our waking and our sleeping time, so short, as would make it the less considerable.

CHAP.

CHAP. VII.

Undeniable Reasons for Repentance and speedy amendment, of those that have lived a fleshly and ungodly Life: By way of Exhortation.

§1. AND now the Commands of God, the Love of my Country and the Church, the Love of Piety, true Prosperity and Peace, and the Love of Mankind, even of your own Souls and Bodies, do all command me to become once more an earnest suiter to the Youth of this Land, especially of *London*, who have hitherto miscarried, and lived a fleshly, sinful life. Thousands such as you are dead in sin, and past our warning, and past all hope and help for ever. Thousands that laught at Judgment and Damnation, are now feeling that which they would not believe. By the great mercy of God it is not yet the case of you who read these words; but how soon it may be, if you are yet unsanctified, you little know: O that you knew what a mercy it is to be yet alive, and after so many sins and dangers, to have

have one to warn you, and offer you Salvation, and to be yet in possibility, and in a state of hope: In the name of Christ I most earnestly intreat you, a little while trie to use your reason, and use it seriously in retired, sober Consideration, till you have first well perused the whole course of your lives, and remembred what you have done and how: Till you have thought what you have got or lost by sinning, and why you did it, and whether it was justifiable reason which led you to it, and such as you will stand to in your sober thoughts, yea such as you will stand to before God at last. Consider seriously what comes next, and whither you are going, and whether your life have fitted you for your journeys end, and how your ways will be reviewed ere long, and how they will appear to you, and tast at death, Judgment, and in the world to come. Hold on and think soberly a little while, what is in your Hearts, and what is their condition, what you most love, and what you hate, and whether God or sinful pleasure be dearer and more delightful to you, and how you stand affected and related to the World that you are very near. Sure Reason would be Reason if you would but use it, sure Light would come in, if you would not shut

the Windows, and draw the Curtains on you, and rather choose to sleep in darkness. Is there nothing within you that grudgeth at your folly, and threateneth you for being wilfully besides your selves? If you would but spend one half hour in a day, or a week, in sober thinking whither you are going, and what you have done, and what you are, and what you must shortly see and be; how could you chuse but be deeply offended with your selves, for living like men quite void of Understanding, against your God, against your selves, against all the ends and obligations of life, and this for nothing?

But it may be the distinctness of your consideration may make it the more effectual: And if I put my Motives by way of Questions, will you consider them till you have well answered them all?

§ 2. *Qu.* 1. Are you not fully convinced, that there is a God of Infinite Power, Knowledge, and Goodness, who is the perfect Governour of all the World? God forbid that any of you should be so bad, so mad, as seriously to doubt of this, which the Devils believe, while they would draw you to Unbelief. To doubt of a perfect governing God, is to wink and doubt whether there be a Sun, to stop your ears

against the notorious testimony of Heaven and Earth, and every Creature: You may next doubt whether there be any thing, if you doubt of God: For Atomes and Shadows are hardlier perceived with certainty, than the Earth, the Heavens, and Sun.

Qu. 2. And if you believe that there is a Governing God, do you not believe that he hath Governing Laws or notifications of his Will? and that we owe this God more full, more absolute, exact Obedience, than can be due to any Prince on Earth? And greater love than to our dearest friend, he being infinitely good and Love it self? Can you owe more to your Flesh, or to any, than to your God, that made you men, by whom you have Life, and Health, and time, and all the good that ever you received? And can you give him too much Love and Obedience? Or can you think that you need to fear being losers by him, and that your faithful Duty should be in vain?

Qu. 3. Is it God that needeth you, or you that need him? Can you give him any thing that he wants, or do you want what he hath to give? Can you live an hour without him? Or be kept without him from pain, misery, or death? Is it not for your own need, and your own good, that he requireth your service? Do you know

what

what his service is? It is thankfully to receive his greatest Gifts: To take his Medicines to save your Souls: To feast on his prepared comforts. He calls you to far better and needfuller Obedience for your selves, than when you command your Child to take his meat, or wear his cloaths, or when he is sick, to take a necessary remedy. And is such Obedience to be refused?

Qu. 4. Hath not Nature taught you to love your selves? Surely you cannot be willing to be damned? Nor be indifferent whether you go to Heaven or Hell? And can you believe, that God would set you on that which would do you hurt, and that the Devil is your Friend, and would save you from him? Can you believe that to please your Throat and Lust till death snatch away your Souls to judgment, is more for your own good, than to live here in holiness and the love of God, and hereafter to live for ever in Glory? Do you think you have lived as if you truly loved your selves, or as self destroyers? All the Devils in Hell, or Enemies on Earth, could never have done so much against you, as by your sensuality, ungodliness, and sloth, you have done against your selves. O poor sinner, as ever thou wouldst have mercy from God in thy extremity, be intreated to shew some mercy on thy self!

Qu. 5. Hath not Nature deeply taught all the World, to make a great difference between *Virtue* and *Vice*, between Must good and evil? If the good and bad do not greatly differ, what makes all mankind, even the sons of pride, to be so impatient of being called or accounted bad? and love so to be accounted wise and good? How tenderly do most men bear a reproof, or to hear that they do amiss? To be called a wicked man, a liar, a perjured man, a knave, how ill is it taken by all mankind? This certainly proveth that the Conscience of the great difference between the good and bad, is a common natural notice. And will not God make a greater difference, who better knoweth it than man?

Qu. 6. If God had only commanded you Duty, even a holy, righteous, and sober life, and forbidden you the contrary, and had only bid you seek everlasting happiness, and made you no promise of it, should you not in reason seek it chearfully in hope? Our folly leadeth us to do much in vain; but God setteth no man on any vain employment: If he do but bid you resist Temptation, mortifie Lust, learn his Word, pray to him, and praise him, you may be sure it is not to your loss: A reward you may be sure of, if you knew not

what it will be. Yea, if he ſet you upon the hardeſt work, or to paſs the greateſt danger, or ſerve him at the deareſt rate, or loſe your Eſtate for him, and life itſelf, what reaſon can fear being loſers by obeying God? Yea, the deareſt ſervice hath the greateſt reward: But when he hath moreover aſcertained your reward by a Promiſe, a Covenant, ſworn and ſealed by his Miracles, by Chriſts Blood, by his Sacraments, by his Spirit, if yet you will be ungodly becauſe you cannot truſt him, you have no excuſe.

Qu. 7 Do you know the difference between a man and a Bruit? Bruits have no capacity to think of a God, and a Saviour, and a Life to come, and to know Gods Law, and ſtudy Obedience, and fear Hell, and ſin, nor reaſon to rule their Appetites and Luſts, nor any hope or joy in foreſeen Glory: But man is made capable of all this: And can you think God maketh ſuch noble faculties in vain? Or ſhould we live like Bruits that have none ſuch?

Qu. 8. Do you not certainly know that you muſt die? All the World cannot hinder it: You muſt die. And is it not *near*, as well as *ſure*? How ſwift is time? O how quickly ſhall we all be at our race and Warfares end? And where then is the

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pleasure of Pride, and Appetite, and Lust? Neither the dismal Carkass, nor the dust or bones retain or taste it: And alas the unconverted Soul must pay for it for ever. And can you think that so short a brutish pleasure, that hath so sute and sad an end, is worthy the grieving of your Friends, the offending God, the hazard of your Souls, the loss of Heaven, and the suffering of Gods justice in Hell for ever. O foolish sinners! I beseech you, think in time how mad a bargain you are making. O what an Exchange! For a filthy Lust or fleshly Pleasure, to sell a God, a Saviour, a Comforter, a Soul, a Heaven, and all your hopes?

Qu. 9. If the Devil or deceivers should make you doubt whether there be any Judgment and Life to come, should not the meer *possibility* and *probability* of such a day and life, be far more regarded by you than all fleshly pleasure, which is certainly short and base. Did you ever hear a man so mad as to say, *I am sure there is no Heaven or Hell for Souls?* But you are sure that your flesh must rot in a dark grave: you are sure that death will quickly put an end to all that this World can afford you: House and Land, and all that now deceive poor worldlings, will be nothing to you:

No

No more than if you had never seen them, save the terrible reckoning that the Soul must make. Sport, and Mirth, and Meat, and Drink, and filthy Lusts are ready all to leave you to the final Sentence of your Judge: And is not even an *uncertain hope of Heaven* more worth than *certain transitory Vanity?* Is not an uncertain Hell to be more feared and avoided, than the forsaking of these certain trifles and deceits? Much more when God hath so certainly revealed to us the life to come.

Qu. 10. Is it a wise and reasonable expectation, that the righteous God should give that man everlasting Glory, who will not leave his Whores, his Drunkenness, or the basest vanity, for all his Love, and for all his Mercies, for the sake of Christ, nor for the hopes of all this Glory? Heaven is the greatest reward of holiness, and of the diligent and patient seekers of it: Heaven is the greatest gift of the great Love of God: And can you believe that he will give it to the slaves of the Devil, and to contemning wilful Rebels? May not you next think that the Devils may be saved? If you say that God is merciful, it's most true; and this will be the unconverted mans damnation, that he would for a base Lust offend so merci-

ful a God, and sell everlasting mercy for nothing, and abuse so much mercy all his life. Abused and refused mercy will be the fewel to feed the flames of Hell, and torment the Conscience of the impenitent for ever. Doth not God know his own mercy better than you do? Can he not be merciful, and yet be holy and just? Is the King unmerciful if he make use of Jails and Gallows for Malefactors? It's mercy to the Land to destroy such, as would destroy others; The bosom of eternal Love is not a place for any but the holy: The heavenly Paradise is not like *Mahomet's*, a place of Lust and sensual Delights. You blaspheme the most just and holy God, if you make him seem indifferent to the holy and the unholy, to his faithful Servants and to the despisers of his Grace.

Qu. 11. If there *were any possibility*, that unsanctified Souls should be sanctified and saved in another World, is it not a madness to cast everlasting life upon so great uncertainty or improbability, when we have life, and time, and helps to make our Salvation sure? God hath called you to give all diligence to make it sure, 2 *Pet.* 1. 10. He hath made infallible promises of it, to sanctified Believers: He calleth you to examine and judge your selves, 2 *Cor.* 13. 5.

13. 5. And do you know the difference between *certainty* and *uncertainty* in so great a case? O none can now sufficiently conceive what a difference there is, between a Soul that is going out of the Body with joyful assurance that Christ will presently receive him, and a Soul that in the guilt of sin, must say, I am going to an endless life, and know not but it may be an endless misery! I am here now, and know not but I may be presently with Devils that here deceived me: Just fear of passing presently to Hell fire, is a dreadful case, to be avoided above all earthly sufferings. *Luk.* 12. 4. and 14. 33. Much more when Gods threatnings to the impenitent are most sure.

Qu. 12. Do you think in your hearts that you have more pleasure, and sound content, and peace with your Whores, and in your Sports, and Drink, or Riches, than true Believers have in God, in Christ, in a holy life, and the hopes of everlasting Glory? Judge but by the cause: Is not the Love of that God that is the Lord of Life, and Death, and all, and the pleasure of pleasing him, and the sense of pardon and mercy through Christ, and the firm expectation of endless joy, by a promise of God, sealed by his Son, his Sa-

craments,

craments, and his Spirit; I ſay, is not all this matter more worthy to rejoyce a Soul, than Money, and Meat, and Drink, and Luſt? Have not you thoſe ſecret gripes of Conſcience, when you think how ſhort the ſport will be, and that for all theſe things you muſt come to judgment, which much abateth the pleaſure of your ſin? Had you ſpent that time in ſeeking firſt the Kingdom of God and its Righteouſneſs, and in honeſt, obedient labouring in your callings, you need not have look back on it with the gripes of an accuſing Conſcience. If you ſee a true Believer ſorrowful, it is not for ſerving and obeying God, or being holy and hating ſin; but for ſerving God no better, and hating ſin no more.

Qu. 13. Have you not oft ſecret wiſhes in your hearts, that you were in the caſe of thoſe perſons that you judge to be of the moſt holy and heavenly hearts and converſations? Do you not think they are in a far ſafer and better caſe than you? Unleſs you are forſaken to blindneſs of mind, it is certainly ſo. And doth not this ſhew that you chuſe and follow that which is worſe, when your Conſciences tell you it is worſe? and refuſe that which your Conſciences tell you is beſt? But it is not ſuch ſluggiſh wiſhes

that

that will ſerve: To lye ſtill and live idle, and wiſh your ſelves as rich as the induſtrious, is not the way to make you ſo.

Qu. 14. At leaſt, if you have no ſuch wiſhes now, do you not think that you ſhall wiſh it at Death or Judgment? Do not your Conſciences now tell you, that you ſhall ſhortly wiſh, O that I had hated ſinful pleaſure? O that I had ſpent my ſhort life in obeying and truſting God? Will you not ſay with *Balaam, Let me die the death of the Righteous, and let my laſt end be like his?* O that I were in the caſe of thoſe that mortified the Fleſh, and lived to God, and laid not up their Treaſure on Earth, but in Heaven? And why chooſe you not now that which you know you ſhall deeply wiſh that you had choſen?

Qu. 15. I take it for granted, that your merry, and ſenſual, and worldly Tempters and Companions, deride all this, and perſuade you to deſpiſe it, as if it were but needleſs, melancholy, troubleſom talk: But tell me, do you think in Conſcience that it is ſound reaſon that they give you, and ſuch as ſhould ſatisfie a ſober man, that careth what becomes of his ſoul for ever? If it be, I make a motion to you. Bring any of them to me, or any ſuch man, and in your hearing let the

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muſt be ſoberly debated: I will hear all that they can ſay againſt a holy, ſober life, for the World, and for their fleſhly pleaſure: And you ſhall hear what I can ſay on the contrary, and then do but uſe the reaſon of a man, and judge as you ſee cauſe. As *Elias* ſaid to the *Iſraelites, Why halt you between two Opinions: If the Lord be God, follow him; If* Baal *be God, follow him.* If Money, Preferment, Drink, and Luſt be beſt, take it: But if God, Heaven, Chriſt, Faith, Hope, and Holineſs be beſt, at your peril refuſe them not, and halt no longer. I ſuppoſe you ſometime think of the caſe, (or elſe you are dead in ſin.) I pray you tell me, or tell your ſelves, *which cauſe ſeemeth beſt upon the deepeſt thoughts and conſideration:* But if you will take the laughter or ſcorns of ignorant Sots, inſtead of reaſon, and inſtead of ſober conſideration, you are well worthy of the damnation which you ſo wilfully chooſe.

Qu. 16. But if you think highly of their Wit or Learning, who ſin as you, and who encourage and deceive you, I pray you anſwer theſe two queſtions.

1. Which ſide is Chriſt, and his Prophets, and Apoſtles on? Which ſide doth the Scripture ſpeak for? Which way went all

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the Saints whose names are now honoured? Were they for the fleshly or the spiritual life? Were they for the love of pleasures more than God? Doth Christ from Heaven teach you an earthly or a heavenly choice and life? Did he come to cherish sin, or to destroy it, and save us from it? You can make no doubt of this, if ever you read or heard the Bible. And

2. Which do you think were the wiser and better men, and worthy to be believed and followed? Whether Christ and all his Apostles, and Saints, that ever were in the world to this day, or the Drunkards, and Whoremongers, and Worldlings, who deride the Doctrine sent from Heaven? If there be a Heaven, is Drunkenness or Sobriety likeer to be the way to it? But if indeed you will take the mocks of a swinish Sot to be wiser than God, than Christ, than Prophets, and Apostles, and all that ever went to Heaven, and their jears to be more credible than all God's Word, what can a man say to convince such Wretches with any hope?

Qu. 17. I farther ask you, *Have you not some secret purposes hereafter to repent?* If not, alas, how far are you from it? and how forlorn is your case? But if you have, Conscience is a Witness against you, that you

you chooſe and live in that caſe and courſe which you know is worſt: Were it not worſt, you need not purpoſe to repent of it. And will you wilfully chooſe known evil, when the very nature of mans Will is to love good?

Qu. 18. And if you believe that the faithful are in a happier caſe than you, tell me, *What hindereth yet but you may be like them*, and yet be happy as well as they? Hath God put any exception againſt you in his word? Is not Mercy and Salvation proclaimed and offered to you as freely as to them? Did any thing make you ſo bad as you are, but your own choice and doing? And can any thing yet hinder you from pardon and Salvation, if you your ſelves were but truly willing? What if your Parents were bad, and bred you up amiſs? God hath told you, in *Ezek.* 18. and 33. that if you will but do your own part yet, and take warning and avoid your Parents ſin, and give up your ſelves unfeignedly to him, he will ſave you whatever your Parents were. What if Princes, or Lords, or learned men, ſhould be your tempters by words or example? None of them can force you to one ſin: God is greater and wiſer than they, and more to be believed and obeyed; and your Salvation is not in

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any of their power. What if your old companions tempt you? They can but tempt you; they cannot constrain you to any evil. All the Devils in Hell, or men on earth cannot damn you, no nor make you sinners, if you do it not your selves. Refuse not Christ, and he will not refuse you: And when he is willing, if you be but willing, truly willing to be saved from sin and misery, and to have Christ, Grace, and Glory in the use of the means which God hath appointed you, neither Earth nor Hell can hinder your Salvation: Who but your selves keep you from forsaking the Company, House, or Baits which have deceived you? Who but your selves keep you from lamenting your sin, and flying to Christ, and begging Mercy, and giving your selves to God? If you think that serious Christians are the happiest, refuse not to be such your selves. It will be your own doing, your own wilful obstinacy if you perish: But of this I have already said more in my *Call to the Unconverted*.

Qu. 19. *Dare you deliberately resolve on bargain to take your fleshly pleasures for your part, instead of all your hopes of Heaven?* I hope none of you are yet so mad: I think it is but few, if any, of the Wretches that make so express a bargain with the Devil;

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If they did, O how they would tremble when they see their glass almost run out, and death at hand! If you dare not make such a bargain in plain words, O do not do the same in the choice of your hearts and the practice of your lives, and deceive your selves by thinking that you do it not, when you do. It is God and not you that maketh the conditions of Salvation and Damnation. If you choose that life which God hath told us is the condition of Damnation, and finally refuse that life which God hath made the condition of Salvation, it will in effect be all one as to chuse Damnation, and refuse Salvation. He that chooseth deadly poison, or refuseth his necessary food, chooseth Death, and refuseth Life in effect. God hath said, *If ye live after the Flesh ye shall die, but if by the Spirit you mortifie the deeds of the Body, you shall live.* Rom. 8. Christ tells you that unless you are born again and converted, you cannot enter into his Kingdom. *Joh.* 3. 3, 5. *Matth.* 18. 3. and that *Without Holiness none shall see God.* Refuse these, and choose the world and sinful pleasures, and you refuse Salvation, and shall have no better than you choose. What you judge best choose resolvedly, and do not cheat your selves.

Qu. 20.

Qu. 30. Have you no natural love to your Parents or your Country? O what inhumane cruelty is it, to break the hearts of those from whom you had your Being, and who were tender of you, when you could not help your selves? Doubtless one reason why God hath put so strong a love in Parents to their Children, and made your Birth and Breeding so costly to your Mothers, and made the Milk which is formed in her own Body to be the first nourishment of your lives, is to oblige you to answerable Love and Obedience: And if after all this you prove worse than Bruits, and become the grief of their Souls, that thus bred, and loved, and nourished you, do you think God will not at last make this far sadder to you, than ever it was to them? If cruelty to an enemy, much more to a stranger, to a neighbour, to a friend, be so hateful to the God of Love, that it goeth not unrevenged, O what will unnatural cruelty to Parents bring upon you? Yea, even in this Life, as honouring Father and Mother hath a special promise of prosperity and long life, so dishonouring and grieving Parents is usually punished with some notable calamity, as a forerunner of the great revenge hereafter.

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And you cannot but perceive that such as live in Sensuality, and Lust, and Wickedness, are the great troublers of Church, and State: God himself hath said it, *There is no peace to the wicked*, Isa. 48. 22. and 57 21. *For the wicked are like the troubled Sea when it cannot rest, whose waters cast up mire and dirt; There is no peace, saith my God, to the wicked.* v. 22. Isa. 59. 8. *The way of peace they know not; there is no judgment in their goings: They have made them crooked paths; whosoever goeth therein shall not know peace.* They give no peace to others, and God will deny peace to themselves: Yea, the nature of their own sin denieth it them, as broken Bones, and griping sickness deny ease to the Body. And can you think you shall become the shame of the Church, and the troublers of the Land, and that God will not trouble you for it? If you will be enemies of God and your Country, you will prove the forest Enemies to your selves.

And who is the gainer by all this? No one in the World; unless you will call it the Devil's gain, to have his malicious, cruel Will fulfilled: And sure the pleasing the Devil and a fleshly Lust, Fancy, or Appetite, can never compensate all your losses, nor comfort you under the suffer-

ings, which you wilfully bring upon your selves.

Young Men, the reason I thus deal with you by way of question is, that I may, if possible, engage your own thoughts in answering them: For I find most are apteſt to learn of themſelves: And indeed without your ſelves, and your own ſerious thoughts, we cannot help you to true underſtanding. He that readeth the wiſeſt Lecture to Boys or Men, that take no heed to what is ſaid, yea, or that will not make it their own ſtudy to underſtand and remember, doth but caſt away his labour. It's hard ſaving any man *from himſelf*, but there is no ſaving any man *without himſelf*, and his own conſent and labour. If you will but now take theſe twenty queſtions in ſecret into your ſerious thoughts, and conſider of them, till you can give them ſuch an anſwer as reaſon ſhould allow, and as you will ſtand to before God, when the mouth of all iniquity ſhall be ſtopt, I ſhould not doubt but you will reap the benefit.

O what ſhould a man do that pitieth blind and wilful ſinners, to make them willing of their own recovery? Here all ſtops: And muſt it ſtop at this? Are you not willing? And will you not ſo much as con-

sider of the reasons that should make you willing, when Heaven or Hell must be the consequence? O what a thing is a blind mind, and a dead and hardened heart! What a befooling thing is fleshly Lust! O what need had mankind of a Saviour? And what need have all of a Sanctifier, and of his holy word, and of all the holy means of Grace?

Poor sinners! O let not your Teacher, and your Parents Counsel and Tears be brought in as witnesses against you to your condemnation! O add not this to all their griefs, that their Counsel and their Sorrows must sink you deeper into Hell! Alas, it were sadness enough to them to see that it is all in vain! Let not this Counsel of mine to you be rejected to the increase of your guilt and misery: If it do you no good, it will leave you worse. Were I present with you, I should not think it too much, would that prevail, to kneel to you, to beg, that you would but well consider your own case and ways, and think before of what will follow: And that you will study a wise and satisfactory answer to the questions put to you, till you are resolved. Your case is not desperate: Mercy is yet offered you: The day of Grace is not yet past; God is not unwilling to receive you;

Christ is not unwilling to be your Saviour if you consent: No difficulty in the world maketh us afraid of your damnation, but your own foolish choice and wicked Wills. Our care is not to make God merciful, nor to make Christs merits and sacrifice sufficient, nor to get God to promise you pardon if you repent and come to him by Christ: All this is done already; but that which is undone is to make you considerate and truly willing, and to live as those that indeed are willing to let go the poisonous pleasures of sin, and to take God and Heaven for your hope and portion, and to be saved and ruled by Christ, and sanctified by his Spirit, and to receive his daily help and mercies to this end, in the use of his appointed means, and without this you are undone for ever. And is there any hurt in all this? If there were, is it worse than the filth of sin, and the Plagues that follow here and for ever! Worthy is he to bear at last, *Depart from me thou worker of iniquity*, and to be thrust away from the hopes of Heaven, that after all that can be said and done, chuseth sin as more desirable than this God, this Saviour, this Sanctifier, and this Glory.

CHAP. VIII.

General Directions to the willing.

THough the blindneſs and obſtinacy of fleſhly Sinners too oft fruſtrate great endeavours, yet we may well hope, that the Prayers and tears of Parents, and the calls of God, may prevail with many; and I may hope, that ſome that have read what is before written, will ſay, *We are willing to hear and learn that we may be ſaved: tell us what it is that we muſt do.* And on that hope, I ſhall give ſuch miſcarrying Youth ſome *General Advice*, and ſome Counſel about their *particular caſes*, and all as briefly as I may. O that the Lord would make you that read this, truly willing to practiſe theſe ten Directions following! How happy yet may you be!

1. *Set your Underſtandings ſeriouſly, and diligently to the work which they are made for, and conſider well what is your Intereſt and your Duty, till you come to a fixed Reſolution, what is for your good, and what is*

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for your hurt, and what that good or hurt will be.]

Should it be a hard thing to perſuade a man in his wits to *love himſelf*, and to think what is good or hurtful to himſelf, eſpecially for everlaſting? Why are you Men if you will live like Dogs? What do you with Underſtandings if you will not uſe them? What will you uſe them for, if not for your own good, and to avoid miſery? What good will you deſire, if not everlaſting Joy and Glory? and what hurt will you avoid, if not Hell fire? Have you reaſon, and can you live as if theſe were not worth the thinking on? Will you beſtow your thoughts all the day and year upon you know not what, nor why, and not one hour ſoberly think of ſuch important things as theſe? O Sirs! Will you go out of the World before you well think whither you muſt go? Will you appear before the Judge of Souls, to give up your great account before you think of it, and how it muſt be done? Is he worthy of the help of *Grace*, that will not uſe his natural *Reaſon*? I beg it of you as ever you care what becomes of you for ever, that you will ſome time alone ſet your ſelves for one hour ſeriouſly to think, [Who made you, and why; what you owe him;

how much you depend on him; what you have done against him; how you have spent your time; what case your Souls are in; what Christ hath done for you; and what he is or would be to you; whether you are sanctified and forgiven; what Gods Spirit must do for you; and what you must be and do if you will be saved; and if it be otherwise, whither it is that you must go.

III. Therefore I next advise you and intreat you, that you live not as at a great distance from Eternity, nor foolishly flatter your selves with the deceitful promises of long Life: And were it sure to be an hundred years, remember how quickly and certainly they will end. O Time is nothing! Therefore think of nothing in this World as separated from the World to come. Whatever you are doing, or saying, or thinking, the Boat is hasting to the Gulf: You are posting to Death and Judgment: Which way ever you go, by wealth or poverty, health or sickness, busie or idle, single or married, you are going still to the Grave and to Eternity. Judge then of every thing as it tendeth to that end: And think of nothing as not related as a means, to the near and ever-

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lasting end: O chooſe and do that which Reaſon and Conſcience telleth you, that you will at laſt earneſtly wiſh that you had choſen and done; when you are tempted to be prayerleſs and averſe to good, or to run to Luſt or ſinful Pleaſure, ask your ſelves ſeriouſly; how will this look in the final review? What ſhall I think of this at laſt? Will it be my comfort, or my torment? O judge as you will judge at laſt.

III. My third Counſel is, If your Conſciences tell you that you have fooliſhly ſinned againſt God and your Salvation, make not light of it; but preſently, and openly, go to your Parents or Maſters, and penitently confeſs your ſinful Life in general, and your known or open ſins particularly: But ſuch ſecret ſins which wronged not them, and will blaſt your Reputation, you are not bound to confeſs openly, unleſs the *Eaſe* or *future Direction* of your doubtful and troubled Conſciences require it: But when your vicious fleſhly life is known, excuſe it not, hide not the evil by Lies or extenuation, when you have wronged your Parents or Maſters by diſobedience, and by robbing them of part of your Time and Service,

if

if not also of their Money or goods, go to them with sorrow and shame, and confess how foolishly you have served the Flesh, to the injury of them, to the offending of God, and to the unspeakable hurt of your own Souls: Lament your sin, and ask them forgiveness, and intreat their Prayers, and their careful Government of you for the time to come, and sincerely promise them Reformation and Obedience.

Yea, If you have had familiar Companions in your sin, go to them, and tell them, [" God and Reason have convinced me of my sinful folly, that for brutish, fleshly Pleasure, have wilfully broken the Laws of my Creator and Redeemer, and for nothing undone and lost my Soul, if Christ do not recover me by sound Repentance. O how madly have we despised our Salvation? How easily might we have known, had we but searcht and considered the word of God, that we were displeasing God, undoing our selves, and making work for future sorrows? Should I, when I know this, and when I know that I am going to Death and Judgment, yet obstinately go on, and be a hardened Rebel against Christ and Grace, what can I expect,

"expect, but to be forsaken of God and lost "for ever? O therefore as we have sin- "ned together, let us repent together! "You have been a snare to me, and I to "you: We have been agents of the De- "vil to draw each other to sin and misery: "Certainly all this must sooner or later be "repented of. O let us joyn together in "Sorrow, and Reformation, and a holy, "obedient Life. If you will not con- "sent, I here declare to you before God, "(for I know that he seeth and heareth "me) that I will be your Companion in "sin no more: I beg pardon for tempting "you: I resolve by Gods Grace to pre- "fer my Salvation and my Obedience "to God, before a base and beastly plea- "sure: Whatever you say against it, I "will never more forsake my Salvation to "follow you, nor ever take you to be "wiser than God, nor better friends to "me than my Saviour, nor your Words "more regardable than Gods word, nor "a Whore, or a merry Cup, or Vanity, "to be better than Heaven, nor Tempe- "rance and Holiness to be worse than "Hell. If you will not be undeceived "with me, I will pray for you; but I re- "nounce your sinful Company, and my "warning will be a Witness against you to "your confusion.

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Stick not at the ſcorn of fools, nor at the ſhame of ſuch Repentance and Confeſſion: It may profit others: But however it is no more than in hope you owe them, whom you have wronged and endangered by ſin: And it will lay ſome new obligation on your ſelves, to amend by doing what you have ſo profeſſed: And ſure Conſcience and ſhame will ſomewhat the more hinder you, from evermore joyning with them in the ſin which you have ſo bewailed and renounced. And think not this too much, for there is no jeaſting with God, and with everlaſting joy or miſery.

IV. My next Counſel is, *preſently, underſtandingly,* and *conſiderately, renew the Covenant which you made in Baptiſm with God your Creator, Redeemer, and Sanctifier.*

Conſider whether to be a Chriſtian is not neceſſary to your Salvation; and then conſider what it is to be a Chriſtian, and whether it be not a far higher thing, than meerly to take that name upon you, and be of that party, and to joyn with the right Church, and to have the bare words and picture of believers: And then conſider whether God will be mocked with Shews, and Ceremonies, and dead Formalities, and falſe Profeſſions; and whether

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the lifeleſs Carkaſs or Image of Chriſtianity will be taken by God inſtead of the life and power of it; and will ever ſave a Soul. Yea, whether a falſe counterfeit Chriſtian, bred up under Chriſtian Inſtructions and Examples, do not make your guilt far greater, and your caſe more miſerable than *Americans* or *Indians*, that never heard what you have heard: And when perhaps you have ſpoken againſt Hypocrites your ſelves, whether there be any more notorious Hypocrites than ſuch as you, who ſay you are Chriſtians, and yet live to the Fleſh in the odious ſins which Chriſt abhorreth; Think what a dreadful thing it is to profeſs a Religion which condemneth you, and to ſay over that Creed which you believe not, and thoſe Petitions in the Lords Prayer which you deſire not, and thoſe Commandments which you break and will condemn you: To rebel againſt God while you ſay you believe in him: To deſpiſe Chriſts Government while you ſay you truſt him for Salvation: To ask for his Grace when you would not have it, to ſanctifie you, and ſave you from your ſin: To beg Mercy of God, and to reject this Mercy, and to have no Mercy on your ſelves. O think what a doleful caſe it is to ſee diſtracted ſinners ſuch Hypocrites,

pocrites, playing with such Contradictions, so near Gods Bar, and in his sight: And to make no better use of Prayers and the name of Christians, and the Profession of the Truth, than to give the Devil more matter to accuse you, and Conscience to torment you, and a righteous God to say to you at last, *Out of thy own mouth will I judge thee, thou wicked Rebel.* Didst thou not confess, that Jesus was the Christ, and that thou didst believe the Gospel and the Life to come; and yet didst live in the wilful disobeying of Christ and the Gospel, and base contempt of God and thy Salvation?

And when you have considered the sad case of Hypocrites, that call themselves Christians to their own Condemnation, when they are none such, then think seriously what the Covenant was, which was made for you in your Baptism, and you have taken on you to own. Think what it is devotedly to trust to God as your reconciled Father, and devotedly to trust to Christ as your Saviour, your great Teacher, Governour, and Mediator with the Father; what it is devotedly to trust the Holy Spirit to illuminate, sanctifie and quicken you in a holy Life, and to strengthen and comfort you against, and under,

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all your Trials. Consider what it is to take the *Flesh*, the *World*, and the *Devil*, as they are against this holy Life and heavenly Hope, for your Enemies, and to list your selves under Christ in a vowed War to the death against them. Think how you have perfidiously broken this Covenant, on which all the Hope of your Salvation lieth. And then if you dare not utterly renounce all that Hope, presently and resolvedly renew this Covenant. Lament your violation of it to God: Do it not only in a passion, but upon serious consideration make that choice and resolution, which you dare stand to at a dying hour, and on which you may believe, that God for Christs sake will accept you, and forgive you. O think what a Mercy it is to have a Saviour, who after all your heinous sins, will bring you reconciled as Sons to God, for the merits of his Sacrifice and Righteousness, and by his powerful Intercession, and will send from Heaven the Spirit of God into your hearts, to renew those blind, dead, carnal minds to God's holy Image, and will dwell in you, and carry on your Sanctification to the end. Thankfully and joyfully accept this Covenant and Grace, and again give up your selves to God, your Father, Saviour and Sanctifier; but be sure

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that you do it *absolutely*, without deceitful exceptions and reserves; and that you do it resolvedly, and not only in a frighted mood; and yet that you do it as in the strength of the Grace of Christ, not trusting the stedfastness of your own deceitful, mutable Hearts. And when you can truly say, that you unfeignedly consent, and renew this Covenant in your hearts, then go the next opportunity to the Sacrament of the Lords Supper, and there penitently and faithfully renew it openly in the solemn way that Christ hath appointed you; thankfully profess your Trust in Christ, and receive a sealed Pardon of your sin, and Title to everlasting Life; and settle your Conversation in the Communion of Saints, as you hope to live with such for ever.

V. Henceforward set your selves as the true Schollars of Christ, to learn his Doctrine, and as his true Subjects to know his Laws, and as those that trust their Souls into his Hand, to understand, and firmly believe his Promises for this Life, and that which is to come: And as the blessed man, *Psal.* 1, 2, 3. *To delight in the Law of the Lord, and meditate in it day and night.*

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As you were wont to ſteal ſome hours from God and your Maſters, to go to the houſe of Sin and Death, ſo now get ſuch hours as lawfully you can, from your other Employments and diverſions; but eſpecially on the Lords-days; and get alone, and beg mercy and Grace from God, and ſet your ſelves to read the Bible, and with it read ſome Catechiſms, and ſome ſound and ſerious Treatiſes of Divinity which are moſt ſuitable to your ſtate.

It is young men that have miſcarried, and being convinced are willing to turn to God, that I am now directing. And therefore ſuppoſing that you will ask me what Books I would commend to you, I will anſwer you accordingly (ſuppoſing ſtill that you prefer the Bible.)

1. For the full reſolving of your Hearts to a ſound Repentance, and a holy life, read *Joſeph Allenes* Book of Converſion, *Richard Allens* Vindication of Godlineſs, and their Book of *Covenanting* with God, and his Victory over the World, Mr. *Whateleys* New birth, and ſome of the old Sermons of Repentance, ſuch, as Mr. *Stocks*, Mr. *Perkins*, Mr. *Dikes*, Mr. *Marburys*, *Bunny's* correction of *Parſons* Book for Reſolution, *John Rogers* Doctrine of Faith, *William Fenners* Books, *Sam. Smith* on the

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first, and the fifty first *Psalms*, and his great Assize, and on the *Eunuchs* Conversion, *Bifields* Marrow, Mr. *Hows* blessedness of the Righteous, and of Delighting in God.

And if you would have any of mine, read the *Call to the Unconverted*, or the Treatise of *Conversion*, and the *Directions for sound Conversion*, and *Now* or *Never*, and a *Saint or a Bruit*, or which of all these Gods Providence shall afford you.

II. If you would have help to try your hearts, lest they be deceived, read *Alleins* foresaid Book of the Covenant, and *Pinkes* Tryal of sincere Love to Christ, many Books of marks are extant, *Bifields*, *Rogers*, *Harsnets*, *Berries*, &c. And Mr. *Chishull* and Mr. *Mead* of being *almost Christians*. If you would have any of mine, read the *Right method for peace of Conscience*, and *Directions for weak Christians*, where are the Characters of the *false*, the *weak*, and the *strong*.

III. For the dayly Government of Heart and Life, read the Practice of Piety, *Scudders* daily walk, Mr. *Reyners* directions, (three excellent Books) Mr. *Corbets* small private thoughts. And if you would have any of mine, read my *Family Book*, and the *Divine Life*, the *Life of Faith*, or the *Saints Rest*, and for those that can read great ones, my *Christian Directory*.

IV. And

IV. And it will not be unuſeful to read ſome profitable Hiſtory, eſpecially the Lives of exemplary perſons, and the Funeral Sermons which characterize them. I have prefaced to two, which are eminently worth your reading, and moſt true, both young men, that is, *John Janeway's* Life, and *Joſeph Alleins*, and given you the true exemplary Characters in their Funeral Sermons of Mr. *Aſhurſt*, (an excellent pattern for Apprentices and Tradeſmen,) Mr. *Stubs*, Mr. *Corbet*, and of Mr. *Wadſworth*, and Mrs. *Baker*. Read Mr. *Samuel Clarks* Lives, and his *Martyrology*, and his *Mirrour*, Dr. *Beards* examples, or *Fox's* Book of Martyrs. Some Church Hiſtory, and Hiſtory of the Reformation, and the Hiſtory of our own Country, will be uſeful.

V. As you grow up to more judgment you may read methodical Sums of Divinity, eſpecially *Ames* his Marrow, with tranſlation of Conſcience, (which are [illegible] ted) and Commentaries.

Great ſtore of all ſorts of good Books through the great mercy of God are common among us: He that cannot buy, may borrow.

But take heed that you loſe not your time in reading Romances, Play Books, vain Jeſts, or ſeducing or reviling Diſputes, or needleſs Controverſies.

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This course of Reading Scripture and good Books will be many ways to your great advantage.

1. It will above all other ways increase your knowledge.

2. It will help your Resolutions and holy affections and direct your lives.

3. It will make your lives pleasant; the knowledge, the usefulness, the variety will be a continual recreation to you, unless you are utterly besotted or debaucht.

4. The pleasure of this will turn you from your filthy fleshly pleasure. You will have no need to go for delight to a Play-house, a Drinking-house or to Beastly lusts.

5. It will keep you from the sinful loss of time, by idleness or unprofitable employment or pastimes. You will cast away Cards and Dice when you find the sweetness of useful Learning.

But be sure that you choose the most useful and necessary subjects, and that you seek knowledge for the love of Holiness and Obedience.

VI. The sixth part of my advice is, *forsake ill Company and converse with such as will be helps to your Knowledge, Holiness, and Obedience, and not such as will draw you to sin and misery.*

You

You have found by ſad experience what power ill Company hath on fools, with ſuch a merry Tale, a Laughter, a Jeſt, a Scorn: a merry Cup, and a bad Example and Perſwaſion, doth more than Reaſon, or Gods Authority, or the Love of their Souls. A Phyſician may go among the Sick and Mad to Cure them; and a Wiſeman that ſeeth theſe will pitty them, and hate ſin the more. But what do you do there, where you have already catcht the infection of their diſeaſe. The mind of a man is known much by the Company which he chooſeth, and if you chooſe ill, no wonder if you ſpeed ill, *Pro.* 13. 20. *He that walketh with wiſe men ſhall be wiſe; but a companion of fools ſhall be deſtroyed. Prov.* 28. 7. *Whoſo keepeth the Law is a wiſe Son, but he that is a companion of riotous men ſhameth his Father. Pſal.* 119. 63. *David* ſaith, *I am a companion of all them that fear thee, and of them that keep thy precepts.* 26. 4, 5. *I have not ſate with vain perſons. neither will I go in with diſſemblers, I have hated the Congregation of evil doers, and will not ſit with the wicked.* 119. 115. *Depart from me ye evil doers, for I will keep the Commandments of my God.*

VII. Eſpecially be ſure that you *run not willfully upon Temptation, but keep as far from every tempting bait, and object as you can,*

Fire and Gunpowder, or Straw must be kept at a sufficient distance, no man is long safe at the very brink of danger, especially if it be his own choice, and more especially if it be a sin that his nature is much inclined to. No wise man will trust corrupted nature very far, especially where he hath often fain already. The best man that is should live in fear, when an enticing bait of sin is near him. If *David* that prayed, *turn away mine eyes from beholding vanity*, had better practiced it, O! what heynous sin had he escaped; Had he made a Covenant with his eyes, as *Job* did, what wounds had he prevented? The Feast that you see not, the Cup that is a mile off, the person that is far distant, the words which you hear not, are not they that you are most in danger of? But when tempting meat and drink are before you, and the tempting person hath secret familiarity with you, and tempting or provoking words are at your ears, then alas many have need of more Grace, Resolution, and Mortification than they have.

If you knew well what sin is, and what is the consequence, you would be more watchful and resolved against temptations than against Thieves or Fire, or the places infected by the Plague.

VIII. *Make it the cheif Study of your Lives*

Lives to understand what mans everlasting hope is, and to get a lively well setled belief of it; and to bring your souls to take it joyfully for your true felicity and end, and thence daily to fetch the powerful motives of your duty and your patience, and your contenting comfort in Life and at your Death.

The *end* is the *Life* of all the means. If heavenly blessedness be not the chief *end* that you live, hope and labour for in the World, your whole lives will be but carnal, vain and the way to misery: for the *means* can be no better than the *End*. God that is the beginning is our *End*; We are made and governed by Him and for Him. Heavenly Glory is the sight of his Glory, and the Everlasting perfection and pleasure of joyful mutual Love.

But we are not the noblest Creatures next to God in excellency and desert, yea we are sinners who have deserved to be cast out from his Love. And therefore as in the way we must *come to him* by a Saviour, so at the blessed end we must *enjoy him* by a Mediator, and to see Gods Glory in Christ and the Heavenly *Jerusalem*, the blessed society of Saints and Angels, continually flaming in Love, Joy and Praises to the most holy God. This, this is the felicity for which we labour, suffer and hope.

2. And O! how great, and how needful a work it is, to search, study and pray for so firm a belief of this unseen Glory, as may so resolve, engage, and comfort us in some good measure, as if we had seen it with these eyes? O! what men would one hours being in heaven make us, or one clear sight of it? Faith hath a greater work to do than a dreaming or dead opinion can perform. If it be not well grounded first, and well exercised upon Gods Love, Promise and Glory from day to day, you will find cause (sadly) to lament the weakness of it. For this use you have great need of the help of such Books, as open clearly the evident proofs of the Christian verity, which I have breifly done in the beginning of the 2d. part of my *Life of Faith*, and more largely in 2 other Books, viz. *The unreasonableness of Infidelity, and the reasons of the Christian Religion.* A firm belief of the World to come, is it that must make us serious Christians, and over come the snares of worldly vanity.

And your Faith being well setled, set your selves dayly to *use it, and live by it*, dwell in the joyful hopes of the heavenly Glory. what is a man that liveth not in the use of *Reason?* And you must know that you have as daily use for your *Faith*, as for your *Reason*. Without reason you can neither safely

ſafely eat or drink, nor converſe with men as a man, but as a Bedlam, nor do any buſineſs that concerneth you; and therefore you muſt Live by your *Reaſon*. And without *Faith* you cannot *pleaſe God*, nor *obtain Salvation*, no nor uſe your *Reaſon* for any thing higher than to ſerve your appetites and purvey for the fleſh, and therefore you muſt *Live by Faith*, or live like Beaſts, and worſe than Beaſts, and cannot otherwiſe live to God, nor live in the hopes of bleſſedneſs hereafter. O! Conſider that the difference between living chiefly upon and for an Earthly fleſhly felicity, or a heavenly; is the great difference between the holy and the unholy, and the fore-goer of the difference between thoſe in Heaven and thoſe in Hell.

IX. Still remember that the *great Means*, of all the good that here or hereafter you can expect, is the *great Mediator*, *the great Teacher*, *Ruler and Interceſſor* for his people. And therefore out of him you can do nothing. All duty that you offer to God muſt be by his Mediation, and ſo muſt all mercy which you receive from God. To come to God by him, who is the Way, the Truth, and the Life, muſt be your daily work of Faith. His blood muſt waſh you from all ſin paſt, and from the guilt of daily failings,

and

and infirmities. None but he can effectually teach you to know God and your ſelves, your duty and your everlaſting hopes. None but he can render your perſons, praiſes and actions acceptable to God, becauſe you are ſinners, and unmeet for Gods acceptance without a Mediator. All power in heaven and Earth is given him, and your Lives and Souls are at his will; and it is he that muſt judge you, and with whom you hope to live in Glory. Therefore you muſt ſo live by the Faith of the Son of God, who hath loved you and and given himſelf for you, that you may ſay it is he that liveth in you, *Gal.*2.2021. This is the Fountain from whence you muſt daily fetch your ſtrength and comfort.

X. And ſtill remember that it is by the *operation* of the holy Spirit, that the Father and the Son do ſanctifie Souls, and Regenerate and breed them up for Glory. It is by the Holy Ghoſt, that God dwelleth in us by Love, and Chriſt by Faith. Therefore ſee that you reſt not in corrupted nature, and truſt not to your ſelves, or to the Fleſh. Your ſouls are dead to God and Holineſs, and your duties dead, till the Spirit of Chriſt do quicken them. You are *blind* to God and mad in ſin, till the ſpirit illuminate you, and give you underſtanding. You are like Enemies out of Love with God, Heaven and Holi-

Holineſs, till this Spirit reconcile you and ſanctifie your wills. You will have no manlike ſpiritual holy pleaſure, till the Holy Spirit renew your hearts, and make them fit to delight in God. O that men knew the great neceſſity of the illuminating, quickning, ſanctifying, comforting influence of the Spirit of God, how far would they be from deriding it, as ſome prophane ones do. By this Holy Spirit the ſacred Records were written, and by miracles of Chriſt and his Apoſtles, and Evangelifts and Prophets, ſealed and delivered to the Churches. And by this Spirit the orders and Government of the Church were ſetled. And by him we are inlightned to underſtand the Scripture, and inclined to Love them and delightfully believe them and obey them. Study therefore obediently theſe Writings of the Holy Ghoſt, and confidently truſt them. O! be not found among the reſiſters, or neglecters of the Spirits help and motions, when proud ſelf-confidence or fleſhly luſts do riſe againſt them.

Chriſts bodily preſence is taken from the Earth, he promiſed inſtead of it (which was but in one place at once) to ſend his Spirit which is to the ſoul more than the Sun light to the Eye, and can ſhine in all the world at once. This is his Agent on Earth, by whom

(in

(in Teachers and Learners) he carrieth on his saving work. This is his Advocate who pleadeth his cause effectually against unbeleif and fleshly lusts, and worldly wisdom. This is the well of living water, springing up in us to Everlasting life; the name, the mark of God on Souls, the Divine Regenerator, the author of Gods Holy Image, and the Divine Nature, even Divine life, and light and love, the Conqueror of the World and Flesh, the strengthner of the weak, the confirmer of the wavering, the comforter of the sad, and the pledge, earnest and first fruits of everlasting life. O therefore pray earnestly for the Spirit of Grace, and carefully obey him, and joyfully praise God, in the sence of his holy encouragement and help.

CHAP. IX.

Additional Counsel to Youngmen, who are bred up to Learning, and Publick work, especially to the Sacred Ministry in the Universities and Schools.

§. 1 IT was the case of the *London* Apprentices, who are nearest me, and I have oft

oft to do with, which firſt provoked me to this work, and therefore which was chief in my intention. But had I as near opportunity to be a Counſellor to others, There are three ſorts whom I ſhould have preferred, for the ſake of the Church and Kingdom, to which they are of greater ſignification.

I. Thoſe in the Schools and Univerſities, who are bred up for the Sacred Miniſtry.

II. Thoſe there, and in the Inns of Court that are bred up to the knowledge of the Law.

III. The Sons of Noblemen, Knights and others, that are bred up for ſome places of Government in the Kingdom, according to their ſeveral ranks. And of theſe it is the firſt that I ſhall moſt freely ſpeak to.

§. 2. And firſt I ſhall mention the *Importance* of their caſe, and ſecondly the *Danger* that they are in of miſcarrying, and what they ſhould do to eſcape it.

§. 3. I. And indeed their condition as they prove good or bad, is of unſpeakable importance.

1. To the Church and the Souls of men.

2. To the Peace of the Kingdom.

3. To themſelves. And,

4. To

4. To their Parents, above the common case of others.

§. 4. 1. Of how great importance the *Quality of the Clergy* is to the Church and mens Salvation, many thousands have found to their Joy and Happiness, and I fear many more thousands to their sorrow and destruction. And then of what importance the Quality of Scholars and Young Candidates, is to the soundness of the Clergy, I need not many words to make men of reason and experience know.

§. 5. 2. God who hath instituted the sacred office, and by his Spirit qualifieth men for the work, doth usually work according to the fitness of *their work*, and *qualifications*. As he doth the works of Nature according to the fitness of Natural second causes, (giving more light by the Sun, than by a Star or Candle, *&c.* so he doth the works of Morality, according to the fitness of Moral Causes. Holiness is the true Morality, and usually wrought by holy means. And though it be so supernatural in several respects (as it is wrought by the *supernatural revelation*, or doctrine, or a *supernatural Teacher Christ*, by the operation of the holy Ghost, a supernatural Agent, commonly called infusion, and raising the soul to God a supernatural object; and to a better state than that

that of corrupted nature) yet we are *natural recipients*, and *agents*, and it is our *natural faculties* which Grace reneweth, and being renewed exerciſe the *acts* of holineſs; and God worketh on us according to our nature, and by cauſes ſuited to our capacities and to the work. As he uſeth not to give men the knowledge of Languages, Philoſophy or any Art, by the Teaching of the ignorant and unskilful, ſo much as by Learned skilful Teachers, we muſt ſay the ſame of our Teachers of ſacred Truth: and though Grace be the gift of the holy Ghoſt, experience conſtraineth all ſorts of Chriſtians almoſt to acknowledge what I here aſſert. Why elſe do they ſo earneſtly contend, that they may live under the Teachers which they count the beſt? Will Hereticks teach men the Truth as well as the Orthodox; why then is there ſuch a ſtir made againſt *Hereticks* in the World? and why are the Clergy ſo eager to ſilence ſuch as Preach down that, which they approve. Will Papiſts chooſe Proteſtant Teachers, or Proteſtants chooſe Papiſts.

And as men are unfit to teach others, that which they know not themſelves, ſo unbelieving men, and unholy men, are far leſs fit to perſwade the hearers to Faith and Holineſs, than believing holy Teachers are.

Though

Though ſome of them may be furniſhed with the ſame notions and words which ſerious Godly Teachers uſe, yet uſually, even in that, they are greatly wanting: becauſe they have not ſo throughly ſtudied ſaving Truth, nor percieved its evidence, nor ſet their hearts upon it, nor deeply recieved and retained it. For ſerious affection quickneth the mind to ſerious conſideration, and cauſeth men ſpeedily and deeply to recieve that truth, which others recieve but ſlowly, ſuperficially, or not at all. How eagerly and proſperouſly do men ſtudy that which they ſtrongly love? And how hardly do they learn that, which they have no delight in? much more which they hate, and their very natures are againſt?

But if an Hypocrite ſhould have good notions and words, yet he will uſually be greatly wanting in that ſerious delivery, which is ordinarily needfull to make the Hearers ſerious Chriſtians. It ſeldom reacheth the heart of the Hearer, which cometh not from the heart of the Speaker. As light cauſeth light, ſo heat cauſeth heat; And the dead are unfit to generate Life. The arrow will not go far or deep, if both the Bow and Arm be not ſtrong that ſhoot it; conſtant experience telleth us undeniably, of the different ſucceſſe of the reading or ſaying of a Pul-

a Pulpit-lesson, or a dull, or a mere affected Speech, & of the judicious, serious Explication, & application of well chosen matter; which the experienced Speaker well understandeth, and which he uttereth from the feeling of his Soul. And the Love of a Benefice, no, nor of applause neither, will not make a man preach in that manner, as the love of God, and the lively belief of heaven and hell, and as the desire of saving Souls will do. The means will be chosen and used, and the work done, agreeably to the principle and the end.

But if a Stage-Hypocrite should learn the knack, or art of preaching, with affected fervency, and seeming zeal, yet, *Art* and *Paint* will not reach the power and beauty of Nature: Usually affectation bewrayeth it self; and when it is discerned, the Hypocrisie is loathed: And it faileth ordinarily, in point of Constancie: *Will the Hypocrite pray alwaies. Job* 27. 10. Art will not hold out like Nature: (when the motives of Gain (which is their Godliness) ceaseth, the pleasure of applause, the means will cease. Yea, usually it turneth to a malignant reviling of the serious piety which they counterfeited before, or of the persons, whose applause they did affect: For where the Hypocrisie of the Preacher is discovered, by his contrary self-condemning words, or life; and the people accordingly

ly judg of him as he is, his proud heart cannot bear it, but he turneth a malicious reproacher of those, whose applause he sought, thinking by disgraceing them, to defend his own esteem, by making their censure of him incredible, or contemptible.

And if the Hypocrite should hold on his Stage affectation, with plausible art, yet it will not reach to an answerable discharge of the rest of his ministerial work: It is from men, that he expecteth his reward, and in the sight of men, on the publick Stage that he appeareth in his borrowed Glory. But in his Family, or his Conversation, or his ministerial Duty to men in private, he answereth not his publick shew. He will not set himself to instruct, and win the ignorant and impenitent, and zealously to save men from their sins, and to raise mens earthly minds to Heaven, by praying with them, and by heavenly discourse, and by a heavenly Conversation: nor will he be at much cost, or labour to do good.

§. 6. But alas, the far greatest part of bad unexperienced Clergie men, do prove so hurtful to the Church, that they have not so much as the Hypocrites seeming Zeal and Holyness to cloak their sin, or profit their people with. The sad case of the Christian World proclaimeth this; not only

only in the Southern and Eastern Churches (*Abassia*, *Egypt*, *Syria*, *Armenia*, the *Greeks*, and *Moscovites*, *&c.* nor only the Papists Priests in the West, but too great a number in the Reformed Churches. And it is more lamentable than wonderful: For there goeth so much to the general planting of a worthy faithful Ministry, that it is the great Mercy of God, that such are not more rare.

1. If they have not Natural Capacity, there is not matter for Art and Ordinary Grace to elevate.

2. And if this Capacity be not improved by diligent and long study (which most will not undergo) it is no wonder if it be useless, or much worse.

3. And if it be not directed by a sound and skilful Teacher, but fall into the hands of an erroneous, or bad Guide; you may conjecture what the Fruits will be.

4. And if that good parts and studies be not kept from the mischievous enmity of a Worldly Mind, and Fleshly Lusts, how easily are they corrupted, and turned against their use and end, to the great hurt of the Church, and of themselves.

5. And if those that choose Prelates, or Church-Governours should be either of corrupted Judgments, wicked

Hearts, or vicious Lives, how probable is it, that they will chooſe ſuch as themſelves, or at leaſt, ſuch as will not much croſs their Luſts.

6. And if ſuch worldly and wicked Prelates be the Ordainers, Examiners, Judges, and Inſtitutors of the Inferior Clergie, or be their Rulers, it's eaſie to know what ſort of men they will Introduce and Countenance, and what ſort they will ſilence, and diſcourage.

7. And if *Lay-Patrons* have the choice of Pariſh Paſtors, and moſt, or many of them ſhould be ſuch, as Chriſt tells us the *Rich* moſt uſually are, a worldly, and ſenſual ſort of men, or ſuch as have no lively ſenſe of Heavenly things, we may eaſily conjecture, what men ſuch are likely to preſent.

8. And if the people have any where, (as anciently) the Choice when moſt of them are bad, what men will they chooſe. Or if they have not the choice, yet they are ſo conſiderable, that their Conſent, or Diſſent, Love, or Hatred, will ſway much with thoſe that much live among them. But I muſt afterward ſay more of theſe Impediments.

§. 7. And as all theſe Impediments are like to make worthy Paſtors to be rare, ſo its certain that their naughtineſs of ſuch is like to make them exceeding hurtful, which is eaſily gathered from 1. What

1. What they *will be.*
2. What they will do.
3. In what manner they will do it. In all which, the effects may be probably foreseen. And,

1. It is supposed that they will be worldly minded men, that will take *Gain* for *Godliness*, and will judge that to be the best cause, and those the best persons, who most befriend their worldly Interest. They will love the Fleece more than the safety of the Flock, and their Benefices, more than the benefit of the people's Souls; they will serve their Bellies more than Christ, *Phil.* 3. 18. *Rom.* 16. 17. and being Lovers of the world, they will be real enemies to God. The Love of Money, in them, will be the root of all Evil. As *Achan*, and *Gehezi*, they will think they have reason for what they do; and if tempted, will with *Judas* betray their Master.

2. And their fleshly desires will have little restraints, but what one sin doth put upon another, or Gods controuling Providence give them. Their Reputation may make them avoid that which would be their disgrace: But secretly, they will serve their Appetites, and Fleshly Lusts. For they will not have Gods effectual Grace, nor much tenderness of Conscience to restrain them.

3. And *Pride will* be their very Nature, Esteem and applause will be taken for their due, and seem as necessary to them, almost as the Air, and as VVater to a Fish. Ambition will be their Complexion; and will actuate their thoughts: And all these Vices will so corrupt their judgments, that there will want little more, than worldly Interest and temptations, to turn them to any Heresie, or ill Design.

And it is much to be feared, that their prophanation of Holy things will make them worse, and more impeniten; than other men. Partly, by the Righteous Judgment of God forsaking them; and partly, by the hardning of their own hearts, by long abuse of that truth which should have sanctified them: For when they have imprisoned it in unrighteousness, and long plaid, as Hypocrites, with that, which they preached and professed to believe, custom will so harden them, that their knowledge will have little power on their Hearts.

§. 2ly. And no wonder if the Fruit be like the Tree These Vices will not be idle, nor bring forth Holy, or Just Effects.

1. It's likely they will make it the chief care of their minds, to get that, which they most love. And that they will study preferment (which is the Clergic-mans nearest way to wealth.) 2. And

2. And then they must be Flatterers of those that can preferr them. Or at least, must not seriously call them to repentance, or tell them of their sin.

3. In all differences, of what Consequence soever, they will usually pass their judgment on the side of such as can preferr, or hurt them.

4. In Religious controversies they will usually be on the side, that is for their wordly Interest, be it right, or wrong.

5. They will harden great men in their sins, by flattering them.

6. They will harden the prophane, by pleasing them in their ignorance and ungodliness, to get them on their side.

7. They will be Enemies to the serious Religious people, because they discern the Vice and Hypocrisie, which they would conceal, and because they honour such as fear the Lord, while vile Persons are contemned in their Eyes, *Psal.* 15. 4.

8. They will turn their preaching against such, partly to vent their malignant Spleen, and partly to overcome them as their Enemies. Hereupon they will describe their serious piety, as Faction, Self Opinion, and Hypocrisie, and will raise jealousies against them in the minds of Rulers, and increase the Rabbles malignity and rage,

and will extenuate the sin and danger of the most ungodly sort, that take their own part.

9. They will shame their Office and Profession, by base mutability, turning with the Time and Tide, as Temptations from their worldly Interest lead them.

10. They will by their making light of Godliness, and by the scandal, or unholyness of their own Conversations, make the vulgar believe that Godliness is either a cheat, or a matter of meer words, and outward observances, and to be of the Religion of their Rulers, and a thing to keep men in some awe and order in a worldly Life.

11. Their ignorance oft makes them unfit for hard Controversies, and yet their pride and malignity will make them forward to talk of what they understand not, and to take thence an occasion to revile those whom they dislike, and speaking evil of what they never knew, they will make up their want of knowledge, with outward Titles, pretended Authority, confident Affirmation, censorious Reproach, and violently oppressing by power the Gainsayers.

12. If any mans Conscience be awakned to call him to true Repentance, they will either tell him it is needless melancholy trouble, and give him an opiate of some flattering

tering false comfort, or preach him asleep again, with unsuitable things, or a cold, dull, formal kind of managing holy things.

§. 9. And such are too often the plagues of the Church and State, as well as injurious to individual Souls.

1. Their Ignorance, or scandalous Ambition, Covetousness, and other sins, do render them so contemptible in the Eyes of many, that it tends to make the Church, and all Religion so. And when Nobles, Gentlemen, and People think basely of the Ministry, Church, and Religion for their sakes, how sad is the case of such a people. The Gospel is half taken away from a Nation, when 'tis taken out of their esteem, and brought under their reproach and scorn: And a scorned Clergie will prepare for the scorning of Religion: And an ignorant, or worldly ambitious, fleshly, scandalous Clergie, will be a scorned Clergy with two many. *Erasmus* much disgraced the *Germane* Protestants, when he described some of them, as having a Bottle of Wine at their Girdle, and his Translation of the *New Testament* in their hands, ready to dispute for it with blows: And so do many that tell the world how many of the *Lutheran* Ministers are given to excess of Drink, and unpeaceable reviling of Dissenters. And the same

ſame *Eraſmus* much depreciated either Biſhops, or Scotiſts, when ſpeaking of the Scotiſt Biſhop of *London*, who was Dr. *Collets* Adverſary, he ſaith, *I have known ſome ſuch whom I would not call Knaves, but never one, whom I could call a Chriſtian.* Not only Drunkenneſs and bruitiſh ſins, but *factitiouſneſs, envy, unpeaceableneſs, Contentiouſneſs*, and eſpecially a *proud and worldly mind*, will be in moſt mens Eeyes, more ugly in a Miniſter, than others: For where there is a double Dedication to God, that which is *Common*, will ſeem *Unclean*, and when there ſhould be a double Holyneſs, ſin will appear to be double ſin.

2. And indeed a carnal wordly Clergie are oft the moſt powerful and obſtinate hinderers of the Peace, and quietneſs of Church and State.

1. By fitting themſelves to the humours of thoſe, in whoſe power their preferments are, be it never ſo much to the injury of mens Souls, Bodies, or Eſtates, or againſt the publick good and ſafety! Or elſe, leading the people into errour for popular applauſe.

2. By a domineering humour, in matters of Religion: taking themſelves Law-givers to others, and taking their witts and wills for uncontroulable; laying Heaven and

and Hell upon their own Inventions or Conceits, and the Controverſies which they endleſly make, but underſtand not, and hereticating, or anathematizing ſuch as take them not for Oracles, or Rabbi's, that muſt not be gainſay'd.

3. And by Corrupting the Chriſtian Religion, and Church, by departing from the Chriſtian ſimplicity, and purity; and forming Doctrine, Worſhip, and Government, according to their own carnal worldly minds and intereſt.

4. And than militating againſt the beſt that contradict them, or ſtoop not to them, though it be to the diſtraction and diviſion of the Churches. And uſually they are the hardeſt to be brought to peace, and reconciliation, and do moſt againſt it, when ever it is attempted by Peace-makers, who pitty the woeful caſe of ſuch a ſelf-diſturbing people.

§. 10. All this hath been ſo long manifeſted to the ſad Experience of mankind, in moſt Nations, and Ages of the Chriſtian World, that it is not to be denyed, or concealed. And ſhould we pretend the Honour of the Church and Clergie, for the denying, or the hiding of ſuch grievous Sins, it would but make us partakers of the guilt, and diſpleaſe the moſt Holy God, who will have

ſin,

ſin in whomſoever ſhamed, and harden others who are ready to imitate them. The Holy Scriptures open and ſhame the ſins even of *Adam*, of *Noe*, of *Lot*, of *David*, of *Solomon*, of *Peter*, and of Gods choſen people the *Jews:* and this was not a faulty uncovering of their nakedneſs, but a neceſſary diſgrace of ſin, and manifeſtation of the Holyneſs and Juſtice of God, and a warning to others that *we ſhould not ſin* with ſuch Examples before our Eyes. 1 *Cor.* 10. 6, 7, 8.

I have written the Hiſtory of the Biſhops, and Councils of former Ages, in which, with their virtues, I have opened their miſcarriages: ſome blame it, as if it were uncovering their nakedneſs. But I have ſaid nothing but what is openly proclaimed of them long agoe, by their own greateſt flatterers; and it was Chriſt himſelf that ſaid *Remember* Lot's *Wife*: The Pit which ſo many have fallen into, muſt be uncovered, and God, and Holyneſs muſt be honoured, rather than thoſe that diſhonour them by ſin: Sin confeſſed and forſaken, is not ſo dangerous, as ſin denyed, and extenuated: He that hideth it, ſhall not proſper. Sin is a reproach to any people, *Pro.* 14. 34. and 6. 33. Even God that forgiveth it to the penitent, will ſhame it, to keep others from

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committing it. He that minceth, or hideth it, tempteth others to imitate it.

Alas, what work have a worldly, proud, and ignorant Clergie made in moſt Chriſtian Nations, theſe thirteen hundred years. *Athanaſius*, *Chryſoſtome*, *Iſidore-Peluſiota*, *&c.* but eſpecially, excellent *Gregory Nazianzene* have told it us, even of their flouriſhing times, more plainly than I now intend to do: They have loved this preſent world: ſome ſet themſelves by venting new and odd opinions, to draw Diſciples after them for applauſe; ſome furiouſly hereticating them that differed from them by ambiguous words; and making themſelves Lords of the Faith of others, and making their ignorant Dictates the Oracles of the Church: ſtriving who ſhould be thought wiſeſt and beſt, but eſpecially who ſhould be greateſt, as if Chriſt had never judged in that Controverſie: Flattering Emperours and Princes, till they got Wealth and Power by them, and then over-topping them, and troubling the World by Rebellious, and Bloody Warrs. Tearing the Churches in pieces, on pretence of Union, and killing, and burning men on pretence of Faith and Charity, and Curſing from Chriſt his faithful Servants, on pretence of uſing the Keyes of Chriſts Kingdom; ſetting up themſelves,

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and a worldly Kingdom, on pretence of the Spiritual Government of Christ; making Merchandize of Souls, on pretence of feeding, and ruling them, cherishing the people in *Ignorance*, and sloth, and carnality, that they might be more obedient to their Tyranny, and lesse capable of opposing it; hating, and destroying the most conscionable Christians, as *Hereticks*, or *Schismaticks*, because they are the greatest Enemies to their Sin, and desires of Reformation; provoking Princes to become the bloody Persecutors of such, for the upholding of their worldly State and Dignity, yea, making them their Lictors or Executioners, to destroy such as they condemn.

Such work as this, hath destroyed the *Greeks*, or *Eastern* Churches, set up *Turkish* Tyranny, by dividing Christians, weakning, and ruining the Emperors, making Religion a meer Image of lifeless formality, and Ceremony, and a powerless dying thing. Such a Clergie hath darkned, and lamentably brought low the Christian Churches in *Moscovie*, *Armenia*, *Georgia*. *Mengrelia*, *Syria*, *Abassia*, and extirpated them in *Nubia*, and brought them in *Italy*, *Poland*, *Hungary*, *Spain*, *France*, and most of *Germany* to what they are: Such a Clergie have brought *Ireland* from the laudable State which

which it was in, in the days of *Malachias*, as *Bernard* described it, into the barbarous, brutish, ignorance and bloody inhumanity in which it is now arrived; and had the chief hand in the murder of two hundred thousand persons in the late Rebellious insurrection; such a Clergy had a chief hand in the civil wars in *England* in the reign of *William Rufus*, *King Stephen*, *Hen.* 3. *King John*, *&c.* the subject of *Pryns* History of the Treasons of Prelates: And alas such a corrupt sort of Ministers keepeth up the division of the *German* Protestants, under the name of *Lutherans* and *Calvinists*, about Consubstantiation, Church-Images, and doctrines of Predestination not understood. And had the Low-Countries ever had the stirs between Remonstrants and Contra-remonstrants, or *England* and *Scotland* ever had the miserable contentions, warres and cruelties between the former Episcopal parties, and the *Laudians*, or between them and the *Presbyterians* and *Independents*, and all the silencings, and woefull contentions and Schisms that have thence followed, if the vices of the *Clergy* had not been the cause. And had we continued in this case these twenty years last, silencing, reviling and prosecuting about two thousand conscionable Preachers, and writing and preaching still for executing the Lawes against them, and the

the profecuted people flying from such a *Clergy* as ravening Wolves, And some confirming the innocent with the guilty, could all this have been done by a wise, holy, and peaceable *Clergy*, that served God in selfdenyal, and knew what it is to seek the good of Church and souls? When we yet continue under the same distractions and convulsions, and all cry out that a flood of misery is breaking in on the Land, and like to overwhelm us all, and still it is the *Clergy* that cannot or will not be reconciled, but animate Rulers and people against each other, and cannot or will not find the way of peace; yea all would be soon healed in probability, could the Nation but procure the *Clergy* to consent; certainly there is some grievous disease in our selves, which is like to pove mortal to such a Kingdom, and that while so many pray and strive for peace. Those men that have no more skill or will to heal the wounds, and stop the blood of a fainting *Church* and State, nor wil by any reason or humble importunity be intreated to consent to the cheap and necessary cure, no nor to hold their hands from continued tearing of us,' do tell all the world that they are sadly wanting in fitness for their sacred office, and that this unfitness is like to cost an endangered Nation dear.

123. We,

Wo, wo, wo, to that Church, that hath Hypocrites, Ungodly, Unexperienced, Proud, Worldly, Fleshly, Unskilful, unfaithful and Malignant Pastors, and that hath Wolves instead of Shepherds; wo to the Land that hath such. Wo to the Prince and States that have and follow such Counsellors, and to the Souls that are subverted by them. Alas! from a bad Clergy hath sprung the greatest calamities of the Churches, in all places to this very day.

§. 11. But will such mens sins prove less woful to themselves than others.

No. 1. It is the sin and guilt it self, which is the greatest evil.

2. They aggravate their sin and guilt by a perfidious violating a double vow, their Baptismal Vow of Christianity, and their Ordination Vow to be Faithful Ministers of Christ.

3. They aggravate their guilt by their nearness to God in their Office, and Works, as *Aarons* two Sons that were struck dead, *Lev.* 10. 2, 3. *For God will be sanctifyed in them, that come nigh him, and before all the people he will be glorifyed.* The examples of the *Beth-shemites*, *Uzza*, *Uzziah*, the bad Priests and False Prophets of old are terrible.

4. And it greatly addeth to the guilt to do all this or much of it as in the Name of God, or by his Commission. This is a dreadful taking of Gods Name in vain, for which he will not hold them guiltless. To pretend, that it is by Gods command, that they set up that which he abhorreth; that they corrupt his Doctrine, or Worship, or Church Order that they set up their own wills and sinful Laws instead of and against his Laws; that they tear his Church by proud Impositions, and wicked Anathema's, and Interdicts of whole Kingdoms, Excommunicating and Deposing Kings, Absolving men from their Oaths of Allegiance, Tormenting and Murdering Godly men as Hereticks, Silencing Faithful Ministers, Smiting the Shepherds and scattering the Flocks, and then reviling them as Schismaticks, and all this to uphold a worldly Kingdom of their own, and keep up their Pride, Domination and self-will, and to have Riches for provision for fleshly Lusts; I say to do all this as in the *Name of Christ*, with a *sic dicit Dominus*, and as for the Church and Truth, and Souls, is a most heynous aggravation.

5. Indeed while a poor blind Clergy man as his Trade, for applause and gain, doth Stu-

Study and Preach that Word of God which is against him, how dreadful is it to think, how all that he doth and saith is self-condemnation, and that out of his own mouth he must be judged, and that all the woes which he pronounceth against Hypocrites, and impenitent carnal worldly men, his own Tongue pronounceth them against himself.

§. 12. And when Satan hath once got such Instruments, how great an advantage hath he for the success against themselves, against the Flock, and against the Church and Cause of Christ, above what he might expect by other Servants.

1. They are farre hardlier brought to Repentance than others.

(1.) Because they have by Wit and Study, bended that Doctrine to defend their sin, which should be used to bring them to Repentance.

(2.) And because their aggravated sin against Light, doth most forfeit that help of Grace which should work Repentance in them.

(3.) And because being taken for Wise Learned men, and Preachers of Truth, and Teachers of others, and reprovers of Errors, their Reputation is much concerned in it, and their unhumbled Souls, which look all

others ſhould Aſſent and Conſent to their preſcripts, will hardly be brought to confeſſe ſin and Errour; but will ſooner (as Papiſts) plead infallibility, or conclude as ſome Councils have done that a Lay man muſt not accuſe a Clergy man, be he never ſo bad. Repentance is hard to all men of carnal intereſt, but to few more than to an unhumbled Clergy man.

And 2. Whoever accuſeth or reproveth them of ſin, will be repreſented as an Enemy to the Church, & a diſhonourer of his Ghoſtly Fathers, and one that openeth their nakedneſs which he ſhould Cover: and ſo their Ulcers are as a *noli me tangere*; and fret as a Gangreen unremedied.

3. And their *Place*, *Office*, *Titles*, and Learning with many will give ſin Reputation and Advantage. If a Drunkard in the *Alehouſe* deride Godly men, as Hereticks, Schiſmaticks, Hypocrites, or Puritanes, Sober men will not much regard it: But they think they owe more belief and reverence, to a Learned Reverend Preacher in the Pulpit, even when he preacheth againſt preaching, and againſt thoſe that practiſe what he teacheth them at other times. O how much of his work hath Satan done in the World by corrupting Sacred Offices, and by getting *HIS SERVANTS INTO RULE and*

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MINISTRY, TO DO HIS WORK AS FOR CHRIST, and his Church, and by his authority and in his name. Our natural enmity with the Serpent diſſwadeth him from ſpeaking or ſending to us in his own name. Should one ſay in the Pulpit [*Thus ſaith the Devil, hate Chriſts ſervants; ſilence his Miniſters, call ſerious Godlineſs Hypocriſie,*] (which is the contrary to Hypocriſie) I ſhould not much fear his ſucceſs with any: but if he be a lying Spirit in the mouth of *Ahabs* Prophets, and can get a Prophet to ſmite *Michaiah* for pretending to more of the Spirit than he had; or if he can get men in the Sacred Office to ſay (Thus ſaith the *Lord*) when they ſpeak for ſin or againſt the Lord, this is the Devils proſperous way.

§. 13. II. I have told you what Plagues bad Clergy men will be, and ſtill have been to themſelves, to the ſouls of men, and to the publick State of Churches and Kingdoms; and were it not left my Writing ſhould be too large, I ſhould tell you what Bleſſings on the contrary *Able and Faithful Miniſters* are.

Briefly 1. Chriſt maketh them the cheif inſtruments for the propagating of his Truth and Kingdom in the World, for the gathering of Churches, and preſerving and defending contradicted Truth. They are the

Lights of the World, and the Salt of the Earth. All Christians are bound to teach or help each others in charity; but Christs Ministers are set in his Church, (as Parents in Families) to do it by Office. And therefore must be qualified above others for it, and be wholly dedicated to it, and attend continually on it; as a Physitian differeth from every Neighbour, who may help you in your sores or sickness as they can, so do the Pastors of the Church differ from private helpers of your Souls. The Scripture is preserved and delivered down by the private means of all the Faithful, but eminently by the publick Office of the Pastors. It may be expounded and applyed privately by any able Christian, but the Pastors do it eminently by Office; and to them especially (though to all Christians commonly) are committed the Oracles of God. The Priests lips must preserve knowledge, and men should enquire of the Law at his mouth; for he is the messenger of the Lord of Hosts, Mal. 2. 7. Never yet was the Gospel well propagated nor continued in any Country in the World, but by the means of the Ministers of Christ: And O! what difference hath there been in their successes as they differed in ability, piety and diligence! And how great an honour is it to be such blessed in-

instruments of building up the house of God, and propagating the Gospel and the Kingdom of Christ, and the Christian Faith and Godliness in the World.

2. And thus God useth them as his special instruments for the Convincing, Converting, Edifying, Comforting and Saving of Souls. Others may be blest herein: But the special blessing goeth along with those that are specially obliged to the work; which is *Parents* in *Families*, and *Pastors* in the *Church*. O how many thousand Souls in Heaven, will for ever rejoyce in the effects of the Labours of Faithful Ministers, and bless God for them. And what an honour, what a comfort is it to have a hand in such a work. He that *Converteth a sinner from the Errour of his way, doth save a Soul from death and cover a multitude of sins*, Jam. *last*.

3. And in this they are Co-workers with Jesus Christ the great Saviour of Souls, and with the Holy Spirit, the Regenerator and Sanctifier. Yea Christ doth very much of the work of his Salvation by them, *when he ascended on high he gave gifts to men, for the edifying of his body, till they come to a perfect man*; Eph. 4. 8. to 16. and *when the Chief Shepherd shall appear, they shall receive a Crown of Glory that fadeth not away*, 1 Pet. 5. 4. and shall hear *well done good and faith-*

ful Servant. Hence are the Streams of Consolation, that make glad the City of God, and daily refresh many thousand precious Souls. For how shall men believe without a Preacher, and how shall they Preach unless they be sent (qualified, obliged and authorized by Christ) *Rom.* 10.

4. In a word Churches, States and Christian Kingdoms are chiefly blest and preserved by the Labour of the faithful part of the Ministry: For (1) If we have the rare blessing of a wise and holy and loving Magistracy, it is usually by the success of the labours of the Ministry. (2) And there is no better means to bring the Subjects to the Conscionable performance of their Duty to Superiours. (3) And by the blessing of their Labour the sins of a Nation are prevented or healed, which would else bring down Gods heavy Judgments. (4) They teach people to live in Love and Peace with one another, and to abhor Contention, Cruelty, Oppression, Injury, and Revenge, and all to do their several duties to promote the common Good. (5) When the ignorant and slothful and scandalous sort of bad Ministers betray Souls and would bring the Ministry and Religion into contempt, it is a wise and holy Ministry that counter-worketh them by labouring while others are idle, and doing

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that wisely which others do foolishly, and shewing in their lives the power of that truth which others disgrace, and the reality of that Holiness, Love, Justice, Peace and Concord, which others would banish out of the World, by making it seem but a name or Image. (6) VVhen proud men tear the Church by the Engines of their domineering VVits and VVills, these humble Pastors as the servants of all, will labour to heal it, by Christian meekness and condescension: VVhen malignant Priests seek to strengthen themselves by the multitude of the ungodly, and to bring serious piety into contempt which doth molest them, these faithful Pastors open the just disgrace of sin, and the great necessity and honour of holiness, endeavouring that vile persons may be contemned, and those may be honoured that fear the Lord, *Psal.* 15. 4. and distinguishing the precious from the vile, the righteous from the wicked, and him that sweareth from him that feareth an Oath, and him that serveth God from him that serveth him not, God saith, They are *as his mouth*, Jer. 15. 19. Mal. 3. 17, 18. Eccl. 9. 2.

To be short, as *An Ignorant, Worldly, Carnal, Proud, Unholy sort of Prelates and Priests, are and have been the great Plague of the Churches these* 1300 *years* at least, so the

the *Skilful, Holy, Humble, Faithful, Laborious, Patient Miniſters of Chriſt, have been and ſtill are, the great bleſſings of the World*; for ſaving Souls, promoting Knowledge, Faith, Holineſs, Love and Peace, oppoſing Errour, Pride, Oppreſſion, Worldlineſs, Senſuality and Contention: diverting Gods Judgments by Faith and Prayer; forſaking all for Chriſt, and patiently ſuffering for well doing, and by Doctrine and Example teaching men to difference the Creator from the Creature, Holineſs from Sin, Heaven from Earth, Soul from the Body, the Spirit from the Fleſh, and helping men to prepare by a mortified heavenly heart and life, for a comfortable death and endleſs happineſs. Of ſuch vaſt importance is it to the world whether the Clergy be good or bad, skilful or unskilful, holy or worldly; and he is not a true Chriſtian that is inſenſible of the difference, or thinks it ſmall.

And now do I need to ſay any more, to ſhew young men deſigned for the Miniſtry of what importance it is that they be well prepared and qualified for it: God can and ſometime doth turn Wolves into faithful Shepherds, and convert thoſe, that being unconverted, undertake the work that ſhould convert others, and give wiſdom and grace to ignorant and graceleſs Preachers of wiſdom

dom and grace. But this is not ordinarily to be expected. But as youth is trained up and diſpoſed, they commonly prove when they come to age: Their firſt notions lie deepeſt, and make way for their like; and reſiſt all that is contrary be it never ſo true and good and neceſſary: Experience tells this to all the world: Thoſe that in youth are trained in Heatheniſm, Mahometaniſm, Popery, or any diſtinct ſect of Chriſtians, they commonly continue ſuch eſpecially if they live among thoſe who are for it, and ſo make it their Intereſt in reputation or wealth. And if the Rulers and Times ſhould be but Erroneous, Heretical or Malignant, at enmity to Truth and ſerious holineſs, alas, how hard is it for ill-taught youth, to reſiſt the Stream! How hard is it to unteach them the Errours which they firſt learnt! A Vomit may eaſily bring up that which was but lately eaten, but the yellow and the green humors that lie deep, muſt coſt heart-gripes, before they will be caſt up. Falſe Opinions as well as Truths are uſually linkt together; and the chain is neither eaſily caſt off nor broken. And they that have received Errours, have received their defenſatives: Theſe are like the Shell-fiſh that carry their houſe about them. They have ſtudied what to ſay for it, but not what can

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be said against it: or which is worse, by a slight and false consideration of the arguments for Truth they have disabled them from doing them any good.

And if they had never so true Notions in their Memories, if they come not in power on their hearts, and make them not new, spiritual, holy men; these will not master fleshly Lusts, nor overcome ambitious and worldly Inclinations, nor make men fit to propagate that Faith and Holiness which they never had.

And it is now that you must get those eminent qualifications of *Knowledge* and *Holiness* which you must after use. And how will you use, that which you have not?

And yet proud hearts, how empty soever, will be desirous of esteem and reputation, and will hardly bear vilifying, contempt or disregard. When as though some few prudent hearers will encourage such young men as they think are hopeful, yet most will judge of things and persons as they find them; The ignorant, dry and lifeless Orations of unexperienced, carnal Preachers, will not be magnified by such as know what *Judgment* and holy *Seriousness* that place and sacred work require. Few will much praise or feed on unsavoury or insippid Food, meerly to flatter and please the Cook.

And

And then when you find that you are slighted for your slight and unskilful work, your stomachs will rise against those that slight you, and so by selfishness you will turn malignant, and become Enemies to those that you take for Enemies to you, because they are not contented with your unholy trifling: And all your enmity will turn against your self, and be like Satans against the members of Christs which is but his own self-tormenting.

§. 15. II. The Case being so important I shall briefly conjoyn your *Danger* and your *Remedy*, beseeching you as you have any care for your Souls, your Country, or the Church of God, or any thing which Faith or reason should regard, that you will soberly weigh the Counsel that I give you.

I. The first of your dangers which I shall mention lieth in a *too hasty resolving* for the *Sacred Ministry*. Pious and prudent desires and purposes I would not discourage: But two sorts of Parents in this prove greatly injurious to the Church: First, Worldly men, that set their Sons to the Universities in order to their worldly Maintenance and Preferment, looking at the Ministry meerly as a Profession or Trade to live by; Secondly, and many honest, godly Parents ignorantly think it a good work to design their

their Children to the Miniſtry, and call it a *devoting them to God*, without due conſidering whether they are like to be fit for it or not. And when they have bin ſome years at the Univerſity, they think a Parſonage or Vicarage is their due; Ordained they muſt be; what have they elſe ſtudied for: Its too late now to change their purpoſes, when they have been at ſeven years coſt and labour, to prepare for the Miniſtry. They are too old and too proud to go Apprentices or Servants. Husbandmen they cannot be. They are uſed to an idler kind of Life. To be Lawyers will coſt them more time and ſtudy than they can now afford having loſt ſo much: and there are more already than can have practice. Phyſicians are already ſo many that the younger ſort know not how to live, though they would for money venture on their Neighbours lives to their greater danger than I am willing to expreſs. So that there is no way left but for a Benefice to become Church Mountebanks and Quacks, and undertake the Paſtoral care of Souls: before they well know what Souls are, or what they are made for, or whither they are going, or how they muſt be conducted and prepared for their endleſs ſtate. And it ſeems to ſome, the glory of a Nation, to have many thouſand ſuch Lads at the Univerſities

more

more than there be Cures or Churches in the Land: all expecting that their Friends ſhould procure them Benefices. And they muſt be very ignorant and bad indeed that cannot find ſome Miniſters ſo bad as to certifie that they are ſober and of good lives, and ſome Patrons ſo bad as to like ſuch as they, and for favour or ſomewhat worſe to preſent them; and ſome Biſhops Chaplain bad enough to be favourable in examining them, and then ſome Biſhop bad enough to ordain and inſtitute them. And by that time nine Thouſand ſuch youths have got Benefices, alas, what a caſe will the Churches and the poor peoples Souls be in.

§. 16. I. And what remedy is there for this? That which I have now to propoſe is, firſt to tell you, *who they be, that ſhould be devoted to the Miniſtry*, and next what both Parents and you ſhould do.

1. The work is ſo high, and requireth ſuch qualifications, and miſcarrying in it is of ſuch dreadful conſequence, that no youth ſhould be reſolvedly devoted to the Miniſtry, that hath not all theſe following endowments?

(1.) He muſt have a good natural Wit and Capacity; it ſhould be ſomewhat above the ordinary degree; but it muſt needs be of the better rank of ordinary wits, for Grace ſup-

ſuppoſeth nature; and by ſanctifying it turns it the right way; but doth not uſe to make wiſe Teachers of natural drones or weak headed lads, that have not wit enough to Learn. How many and how great things have they to learn and teach.

(2.) They muſt have ſome competent readineſs of ſpeech, to utter the knowledge they have got. One that cannot readily ſpeak his mind in common things, is not like to come to that ready utterance which will be neceſſary to a Preacher.

(3.) He muſt be one that is ſo far hopeful for Godlineſs.

1. As to be captivated by no groſs ſin.

2. To have a love not only to Learning, but to Religion, to the Word of God, and good Company, and Prayer, and good Books; and a ſetled diſlike of the things, words and perſons that are againſt theſe.

(3.) And he muſt ſhew ſome ſence of the concerns or his ſoul, and regard of the Life to come, and that his Conſcience is under ſome effectual convictions of the evil of ſin, and the goodneſs and neceſſity of a godly Life. The youth that hath not theſe three qualifications, ſhould not be intended or devoted to the Miniſtry. To devote an uncapable perſon, an ungodly perſon, to ſuch a holy ſtate and work is worſe than of old

to

to have offered God the unclean which he abhorred for a sacrifice. And to design a graceless Lad for the Ministry on pretence of hoping that he may have Grace hereafter is a presumptious profanation, and worse than to design a Coward to be a Soldier, a wicked unsuitable person to be a Husband or Wife, in hope they may be fit hereafter.

§. 17. II. Therefore if your Parents have been so unwise as to devote that to God which was unfit for his acceptance, it concerneth you quickly to look better to your selves, and not to run into the consuming fire. You should be conscious of your own condition; If you may know that you want.

1. A competency of natural capacity and ingenuity.

2. Or of ready speech.

3. Or of serious piety, love to godliness, and heart devotedness to God, do not meddle with that calling which requireth all these.

§. 18. *Obj.* But (you may say) *What shall we do, we have gone so farre that we are fit for nothing else.*

Answ. You are less fit for the Ministry than for any thing. That which requireth the highest qualifications, will most shame

you and condemn you if you want them. If you are not fit for Physick or Law, be some great mans Servants; if not that, its better that you turn to the baseſt Trade or laborious imployment, than to run into the ſad caſe of *Hophni*, and *Phinehas*, or *Nadab* and *Abihu*! to the utter undoing of your ſelves and the loſs and danger of many others. But if your unfitneſs be not in your *diſability* but your *ungodlineſs*, whether you be Miniſters or not, you will be for ever miſerable unleſs you conſider well the great things that ſhould change your Hearts and Lives, and turn unfeignedly to God: and when that is done, I am no diſcourager of you. But believe, it it is farre better to be a Cobler, or Chimney ſweeper, or to beg your bread, than to be an *ungodly Clergy man*, with the greateſt preferments, riches and applauſe.

§. 19. Obj. *But* (Parents may ſay) *If we devote none to the Miniſtry till Godlineſs appear in them, how few will be ſo devoted, Children ſeldom ſhew much ſavour of Religion, and ſome that ſeem young Saints prove old Devils.*

Anſw. 1. At the preſent we have ſo many ſupernumeraries, that we need not fear a want of number.

2. Children cannot be expected to ſhew

that

that understanding in Religion which men must have. But if they shew not a Love to it, and a Conscience regardful of Gods authority and the Life to come, and a dislike of ungodliness and sin, you have no reason to presume that they will be fit for the Ministry. If they had never been baptized, you ought not to baptize them in such a state. They must credibly profess *Faith* and Repentance before they can be adult Christians, and so dedicated to God in baptism, much more before they are dedicated to him as the Guides of the Christian Churches.

3. And you can judge but according to probabilities, if they prove bad after a probable profession, it will not be charged upon you; but we all know that a hopeful youth is a great preparation to an honest age.

§. 20. II. My next advise to you is, *abhorre sloth and idleness*, when you are at Countrey Schools, your Masters drive you on by fear, but when you are in the Universities and at riper age, you are more trusted with your selves: and then all the diligence which fear constrained, will be left off, and if you be not carryed on with constant *pleasure* and love of knowledge, the flesh will preferre its ease, and unwillingness, and wearines will go so slow a pace, as will

bring you to no high degree of Wisdom. And when you have spent your appointed time, and are void of that, which you should have attained, your emptiness and ignorance will presently appear, when you are called out to the use of that knowledge which you have not. And it is not your Canonical Habit, nor seven or seventeen years spent in the University, nor the Title of Master of Arts, Batchelor of Divinity, or Doctor, no nor Bishop, that will pass with men, in their right wits, instead of *Knowledge*, *Diligence*, *Humility*, *Patience*, and *Charity*; nor that without these will do the work to which you are devoted. And then when you find that other men discern that weakness and badness, which you are loth to know your selves, it will be like to exasperate you into diabolical malignity. Beleive it, the high and needful accomplishments of a true Divine, are not easily or speedily attained.

§. 21. III. My next warning is, *Fear and fly from Sensuality, and Fleshly lusts, and all the baits and Temptations, that may endanger you therein.*

Sence and Appetite is born with us, and it is *inordinate* in our corrupted nature, and the *reason* and *will*, that should resist and rule it, are weakened and depraved; labouring

poor

poor Countrey men are not in such danger as this as you are: your bodies are not tired and tamed with labours, nor your thoughts taken up with Wants and Cares. While your bodies are at ease, and your Studies are Arbitrary, fleshly lust and appetite hath time and room to sollicite your phantasies, and incline you to interrupt your Studies, and think of the matters of sensual delight, either with what to please your Appetite in eating, or of strong drinks or wine that also exhilarates, or of some needless or hurtful pastime called Recreation, Cards, Dice, Gaming, &c. or to think of Women and filthy Lusts, or to read Romances, Play-Books or other corrupting vanities. More idle Scholars far, are strongly haunted with Temptations to self-pollution, and other filthy lusts, than the poor and afflicted sort of men.

And if these should prevail, alas! you are undone, they will offend God, expell his Grace, either wound or seare your Consciences, destroy all spiritual affections and delights, turn down your hearts from Heaven and Holiness, to filth and folly; and Beasts will be unfit for the pleasures or the work of Saints.

§. 22. Away therefore from idleness, pamper not the Flesh with fulness or de-

lights; abhorre all time wasting, needless Recreations; away from the baits of fleshly lust; be no more indifferent herein and unresolved, than you would be about drinking poyson, or leaping into a Coal-pit, or willfully going among Murderers or Theives. Presume not on your own strength: he is safest that is furtherest from the danger. Gunpowder must not stand near the fire.

§. 23. IV. Be sure to make *a prudent choice of your Companions, especially of your bosom Friends.*

It is supposed that a man *loveth* the Company which he chooseth, (though not which he constrainedly is cast upon.) And *love* and *familiarity* will give them great advantage over you. If they be wise they will teach you wisdom, if they be Holy & Spiritual, they will be drawing you towards God, and setling you in the resolved hatred of sin, and love of Holiness. But if they be Worldly and Ambitious, they will be filling your heads with ambitious worldly projects; and if they be ungodly Hypocrites that have but the dead image and name of Christians, they will be opposing or deriding serious Godliness, and pleading for the carkass and formalities of piety as better than serious spiritual devotion: and if they be hardned malignants, they will be trying to make you such as they by lies, revilings or plausible cavils, against the

the things and persons that are spiritually contrary to their fleshly minds and interests. And while you hear not what can be said on the other side, it will possess your minds (if God preserve you not) with false thoughts of Gods Servants, and with scorn or contempt of such as you hear described fally; as Papists think of Protestants as Heretickes, you will take serious Godliness, for Fanatical self-conceit, and think of the best Christians as you do of Quakers or others, that are mad with fear or pride.

Wise and Religious Companions and bosom Friends are an unspeakable blessing, but the merciful Providence of God doth usually choose them for us, yet so as that usually we must also be faithful choosers for our selves. Ill company is a dangerous snare, and God often tryeth us by casting us where such are, but if we choose it not, and love it not, God will provide us of an antidote, and we may converse with him even in the presence of the ungodly, and he will teach us by the experience of their folly, and sin, to dislike it more than if we had never seen it.

§. 24. V. *Especially be most careful in the choice of your Tutors and Instructors.*

Though it be first your Parents part to choose them for you, it is yours to do your best.

best herein, to save your selves if your Parents by ignorance or malignity do mischoose. And the Rulers that allow not men to choose their own Pastors, yet hitherto allow the Parents or the Sons to choose their own Tutors, and Domestick Instructors.

But this is the grand danger and misery of mankind, that the ignorant know not what Teachers to choose. Yea the more they need the help of the best, the less they know who those are; but I'le tell you are far as you are capable of discerning.

1. Usually the common report of men that are sober and impartial commendeth worthy men above others, for Knowledge and Goodness is like Light, a self discovering thing.

2. Choose not a Teacher that preferreth humane Wisdom before Divine, but one that maketh it his business to expound the Scripture, and teach you what is the Will of God, and how to please him and to be saved.

3. Choose not one that is of a worldly and ambitious mind; and will teach you that which most conduceth to get preferment and worldly wealth, and not that which best helpeth you to Heaven.

4. Choose

4. Chooſe not one that is *Factious* and uncharitable, violent for a *Party*, either becauſe it is uppermoſt, or becauſe it ſtandeth for ſome odd opinion or cauſeleſs ſingularity; but one that is of a Chriſtian Catholick charity, and loveth a godly man as ſuch, even as himſelf, and is for wronging none, but doing good to all, and maintaining Unity and Peace.

§. 25. VI, *Watch with great fear againſt Pride, Ambition and Worldly ends, in your own hearts and lives.*

The roots of theſe mortal ſins, are born in us, and lie very deep. And they not only *live*, but damnably *reign* where they are little diſcerned, bewailed or ſuſpected; but woe to him that is conquered by them. Ye cannot ſerve God and Mammon. The love of the World is enmity to God, if any man love the world, the love of the Father is not in him, *Paul* ſpake weeping of ſuch *whoſe God was their Belly, who gloried in their ſhame, who minded earthly things, being Enemies to the croſs of Chriſt*, when their Converſation ſhould have been in Heaven, *Phil.* 3. 18, 19, 20. A ſurprize in paſſion even of an ugly ſin, is leſs dangerous than ſuch an habit of worldlineſs and pride. And alas how many that have eſcaped the Temptations of ſloth and ſenſuality, have been

been flattered and overcome by this. Those that have had better wits than others, and got more Learning, have thought now that preferment is their due. And if they fall into times (which have not been rare) when the malignity of Church or State Governours, it hath made it the way to preferment to declaim against some Truth, or the most Religious men, that are against a carnal sinful intereſt, and to revile Gods beſt Servants, and cry up ſome notion or errour of their own, and magnifie the worſt that promote their worldly ends and hopes, alas! how doth this ſtream uſually carry down the pregnanteſt wits into the Gulf of perdition.

Yea ſome that ſeemed very humble and mortified when they had no great Temptation; when wealth and honour have been ſet before them, have loſt vertue and wit before they were well aware. And worldly intereſt hath ſecretly bribed and byaſſed their underſtandings, to take the greateſt Truth for Errour, Duty for Sin, and Errour for Truth, and Sin for Duty, and they have talkt, and preacht, and wrote for it, and ſeem to believe that indeed they are in the right; and cannot diſcern that they are perverted by intereſt, when an impartial ſtander by, may eaſily ſee the byaſs, by the cur-

ent of their course. And if you be servants of the flesh and the world, woe to you when your Masters turn you off, and you must receive your wages.

§. 26. VII. Above all therefore *choose like real Christians, and take God and Heaven for your hope, your all.*

If you do not so you are not Christians indeed, nor stand to your baptismal Covenant, and if you be here fixed by the Grace of God, and your sober consideration and belief, you will then know what to choose and do. It will teach you to referre all worldly things to spiritual and heavenly ends and uses; and to count all things loss and dung for Christ, and to choose the one thing needful, which shall never be taken from you; even that which will guide you in just and safe ways, and save you from the greatest evil, and give your minds continual peace, even that which passeth understanding, and will be best at last, when sinners are forsaken.

§. 27. VIII. My next Counsel therefore is for the order of your Studies; *Begin then with your Catechism and practical Divinity, to settle your own Souls in a safe condition for Life or Death.* And deal not so foolishly as to waste many years in inferior Arts and Sciences,

Sciences, before you have Studied how to please God and to be saved. I unfeignedly thank God that by sickness and his Grace, he called me early to learn how to Die, and therefore to Learn what I must be and how to live, and thereby drew me to Study the Sacred Scriptures, and abundance of practical spiritual English Books, till I had somewhat setled the resolution, and the peace of my own Soul, before I had gone farre in humane Learning: and then I found more leisure and more capacity to take in subservient knowledge in its proper time and place. And indeed I had lost most of my Studies of Philosophy and difficult controversies in Theology; if I had faln on them too young, before I came to due capacity, and so had been prepossessed with crude or unsound notions, for they had kept out that which required a riper judgment to recieve it. Such Books as I before commended to the Apprentices contain the Essentials of Religion, plainly, affectionately, and practically delivered, in a manner tending to deep impression, renovation of the Soul and spiritual experience, without which you will be but like sounding brass or a tinkling Cymbal. The Art of Theology without the *POWER*, consisting in Holy Life, and Light, and Love, is the make of the Hypocrite.

Yet

Yet before you come to lay *exact Systems of Theology in due Method* in your minds, much help of subservient Arts and Sciences is necessary. However a Council of ancient Bishops once forbad the Reading of the Gentiles Books.

§. 28. IX. And here next I advise you, *Throughly to Study the Evidences and nature of the Christian Faith, but not to hasten too soon over confidently on hard controversies, as if your judgment of them at maturity, must have no change; but still suppose that greater light by longer Study may cause in you much different thoughts of such difficulties.*

§. 29. Lastly, I advise you, *that you begin not the exercise of your Ministry too boldly, in publick, great or judicious Auditories.* Over much confidence signifieth Pride and Ignorance of your imperfection, and of the greatness of the work, and the dreadfulness of the most Holy Majesty. But (if you can) at first *settle a competent time in the house with some ancient experienced Pastor, that hath some small Country Chappel, that needs your help.* And

1. There you may *Learn* as well as *Teach*, and learn by his practice that which you must practice, which in a great house as a Chaplain

ſain you will hardly do, but muſt caſt your ſelf into a farre different mould.

2. By Preaching ſome years to a ſmall ignorant people where you fear not critical judgments, you will get boldneſs of ſpeech, and freedom of utterance, without that ſervile Study of words, and learning your written notes without Book, which will be *tireſome*, *time-waſting* and *lifeleſs*. And when freedom and uſe hath brought you to a habit of ready ſpeaking of the great and neceſſary things, and acquaintance with ignorant Countrey people hath taught you to underſtand their caſe, you will have a better preparation for more publick places (when you are clearly called to them) than you were ever like to get either in Univerſities, among Schollars, or in great mens Houſes.

Compaſſion to the Church that is plagued with bad Miniſters, and by the *weak* undergo exceeding great loſs, and the ſence of the grand importance of the Paſtors qualifications to the happineſs or miſery of Souls and Kingdoms, have drawn me to ſay more to young Students that intend the Miniſtry than I at firſt intended. And therefore with the other two ſorts I ſhall be very brief.

☞ One earnest warning to you, and all young men, I adde, [know that one of the most common and pernicious maladies of mankind,] is an unhumbled understanding, rashly confident of its own apprehensions, though false, hasty judging and prejudence, the brat of Ignorance and Pride; Of a multitude of persons differing, how few are not obstinately confident that they are in the right. even Lads that are past twenty years of age; O! dread this Vice, and suspect your understanding: Be humble, take time & trie, and hear before you judge: Labour for knowledge, but take not on you to be sure where you are not, but doubt and trie till you are sure.

CHAP. X.

Counsel to Young Students in Physick.

SUppoſing what is said to others, which equally concerneth you, I briefly add.

I. Make not the getting of Money, and your

your own worldly prosperity, so much of your end as the doing good in the world, by the preservation of mens health and lives, and the pleasing of God thereby. Selfish low ends shew a selfish mind, that liveth not to God or publick good.

II. Undertake not the practice of Physick without all these qualifications.

1. A special sagacity, or natural searching conjecturing judgment. For almost all your work lyeth in the dark, and is managed by Conjecture.

2. Much Reading, especially of Observators, that you may know what hath been the experience of all ages, and eminent men before you.

3. The experience of other mens practice: And therefore if possible, stay some time first in the house with some eminent Practitioner, whose experiences you may see, and hear his counsel.

III. Begin with plain and easy cases, and meddle only with safe and harmless remedies; And think not your selves Physicians indeed, till yon have got considerable experience your selves, there is no satisfactory trusting to other mens experiences alone.

IV. In cases too hard for you, send your Patients to abler Physicians, and prefer not your reputation or gain before their lives.

V. Study

V. Study ſimples throughly, eſpecially the moſt powerful; and affect not ſuch compoſitions, as by the mixture of the leſs powerful, do fruſtrate the ingredients, which would elſe be more effectual.

VI. Forget not the Poverty of moſt Patients, who have not Money to pay large chargeable Bills of the Apothecary, nor give large Fees to a Phyſician; multitudes neglect Phyſick and venture without it, becauſe Phyſicians require ſo much, and are ſo much for their Apothecaries gain, that they have it not to pay.

VII. Take heed of ſelf conceitedneſs and raſh confidence, and too haſty judging. Moſt of your work is hard; many things, which you think not on, may occaſion your miſtake. Cauſes and Diſeaſes have marvellous diverſities. Moſt that are quick judges, and ſuddenly confident that all their firſt apprehenſions are true, do prove but proud ſelf-ignorant fools, and kill more by ignorances and temerity, than high-way robbers or deſigning Murderers do. And though the Grave hide you miſtakes, they are known to God.

VIII. Give not too *much Phyſick*, nor too often, or without need, nor venture on things dangerous; Mans life is precious, and nature is the chief Phyſician, which

Art muſt but help. The Body is tender and eaſily diſtempered, rather do too little than too much. Oft tampering uſeth to kill at laſt. As he that dayly waſheth a glaſs, at laſt breaketh it; and as Seamen are bold becauſe they have oft eſcaped, but many, if not moſt, are drown'd at laſt; and as Soldiers that have oft eſcaped are bold to venture, but kill'd at laſt. Its uſually ſo with them that oft take Phyſick except from a very cautelous skillful man. Therefore were I a Woman I would not marry a Phyſitian, leſt his nearneſs and kindneſs ſhould cauſe him to be tampering with me ſo oft, till a miſtake did kill me: All your Neighbours may miſtake your Diſeaſe without your hurt, but your Phyſitians miſtake may be your preſent Death.

IX. Direct men firſt as faithful Friends, to the things which may prevent the need of Phyſick. viz.

1. A temperate and wholeſome Diet, avoiding fullneſs and hurtful things.

2. Sufficient labour to ſuſcitate natural heat, keep pure the humors, and expell excrements; avoiding Idleneſs.

3. Keeping warm, and avoiding occaſions of Cold, eſpecially cold Drink, cold Places, and cold Cloathing, either when they are hot, or in Winter when nature needeth help.

4. Con-

4. Contentedneſs and quietneſs of mind, and chearful converſe.

5. Direct them to ſuch familiar remedies at home, in their Drinks and Diet as is ſuitable to their diſtempers, for preſervation, and are ſafe and harmleſs, and put them not to a needleſs dependance on your frequent help, make not uſe of weak Womens fears, to make them miſerable by needleſs Medicining, and ſo to make them as Tenants to you, to pay you a conſtant Rent to quiet them.

X. Give them good Counſel for their Souls that need it; flatter them not with falſe hopes of life, when it tendeth to hinder their preparations for Death. They and you are hafting to ſo great a change, as requireth great and careful forethoughts: Its ſad to go out of the World, and not at all to know whither, and what will be their next habitation; much more to be in a certain ſtate of miſery. Thoſe will hear a Phyſitian that will not ſend for a Divine, and it is not a work unbeſeeming your Profeſſion, but ſuch as Chriſtian Faith and Charity beſpeaks.

CHAP. XI.

Counsel to Young Students of the Law in London.

GOD hath made much use of honest Lawyers, as the instruments of our safety, and of the just and orderly Government of the Land.

1. They are not bred up in meer idleness and Luxury, as too many are of higher Birth, but in such diligent Study as improveth their understandings, and keepeth them from that debauchery which Idleness and fulness cherish.

2. And their Studies and Callings make it their interest, as to know, so also to maintain the Laws; and that is to maintain propriety, just Liberty and Order, and so to preserve justice and the common peace (except in Countries that have pernicious Laws) Injustice in Judges and Lawyers is like Heresie, ungodliness and persecution in Pastors of the Church; clean contrary to their very Calling and Profession; but more easily and commonly seen and hated, because it is against

againſt the well known intereſt of mankind. Shame therefore and common hatred of the unjuſt, is here a great reſtraint of evil.

But bad men, for all this, will do badly, and turn even the Rules of Juſtice to Oppreſſion, to ſerve the Wills and Luſts of thoſe that can promote them, that by them they may ſerve their own. Therefore that Young men, that Study the Law, may prove wiſe and honeſt, is of great importance to the common good, as well as to their own.

I. And here firſt I warn all ſuch to take heed of the ſins of ſenſuality. Alas! *London* doth ſo abound with Temptations, that without Grace and wiſe Reſolution you are unſafe. There are ſo many ſenſual, proud, and ungodly young men ready to entice you, ſo many Play Houſes, Taverns, and Filthy Houſes to entertain you, that if you go without Grace and Wit, the Fleſh and the Devil, will ſoon precipitate you into the ſlavery of brutiſh Fleſh. And then you forfeit Gods favour and protection, and he may leave you to more ſin and miſery, or to grow up to be the Servants of Oppreſſion, the Enemies of Piety, and the Plagues of the Commonwealth.

II. *Study hard*; for Idleneſs never made good Lawyers, nor very uſeful men.

III. Abhorre and avoid ill Company, especially of two sorts.

1. Those that would entice you to the places, and practises, aforesaid, of voluptuousness.

2. Those that being themselves deceived would deceive you, against Religion and your Salvation. Its too well known that such persons in *London* are not rare, though the danger by them is not known enough. Even those that are so unchristian and inhumane, as to prate against the Christian Faith, the Truth, the Authority or sufficiency of the Sacred Scripture, the Life to come, the Souls immortality, if not also against the Government and Providence of God, will yet talk as confidently, as if they were in their wits, yea and were the greatest wits among us. For my part I could never yet get one man of them soberly to joyn with me in a fair disquisition of the Truth, and follow it on till we came to see the just conclusion: Commonly they will fly from me, and refuse disputes, or turn all to some rambling rant or jest, or when they are stated, be gone and go no further, and come no more.

Young unfurnished heads are unfit to dispute with the Devil or any such Messengers of his. A Pest house is not more dange-

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rous to you. But if they have perplexed you, desire some well studied Minister of Christ, either to meet them, or to resolve your doubts. And if you will read what I have written on that subject, you may find enough to resolve, if it be justly received, *viz.*

1. In my *Reasons for the Christian Religion.*

2. In my *Unreasonableness of Infidelity.*

3. In my *Life of Faith.*

4. In *More Reasons for the Christian Religion.*

And avoid also the snares of those that would draw you into *uncharitable Factions*, on pretense of right Religion, to hate, or censure, or fly from all that are not just of their Sect and way; especially the proud faction of Church-Tyrants, that on pretence of Order and Piety, would set up a lifeless Image of Formality, and burn, banish, silence, or persecute all that are not for Domination, and Usurpation, and Worldly interest.

IV. Let not rising and riches be the chief end of your Studies, but to serve God in the just service of your King and Country, to promote justice, and do good in the World.

V. Live in the familiarity of the moſt uſeful men of your Profeſſion, that is, the wiſe and the moſt conſcionable; and chooſe thoſe Paſtors for your beſt helpers in Religion, who keep cloſeſt to Gods word, and warp not after any dangerous ſingularities, or worldly preferments, or unpeaceable tearing impoſitions on their Brethren; and that live as they Preach in Love, Peace and Holineſs, as men that ſet their Hearts and Hopes on future Bleſſedneſs; and labour for the Churches Edification and Concord, and the ſaving mens Souls.

CHAP. XII.

Counſel to the Sons of the Nobility and Magiſtrates.

THough men of your rank, are furtheſt out of the hearing of ſuch as I, and uſually the greateſt contemners of our Counſel, yet will not that excuſe us from due compaſſion to the Land our of Nativity, nor from

from Love and Pity to your ſelves, nor from any probable Miniſterial attempt to do you good.

Your dangers are much greater than other mens; or elſe Chriſt had never ſo often told us, *how hard it is for Rich men to be ſaved*; and how few ſuch eſcape the Idolatrous damning Love of the World, and become ſincere believers and followers of a Crucified Saviour, *Luke* 12. and 16. &c.

I. One part of your great danger is, that you are commonly bred up among the baits of ſenſuality. It is not for nothing that *fulneſs* of *bread* is made one of the ſins of *Sodom*, *Ezek.* 16. 49. and that he that after lay in the flames of Hell is deſcribed, as *richly cloathed and faring ſumptuouſly every day*. Not that all rich Cloathes or *ſumptuous ſeaſonable Feaſting* is a ſin, but that theſe uſe both to *ſignifie ſenſuality* and to *cheriſh* it. Its the ſure brand of the ungodly, to be *Lovers of Pleaſure more than of God*. They that but ſeldom come where tempting plenty is, of delicious meats and drinks are too often overcome: But they that are bred up, where plenty of both theſe is daily before them, are in greater danger, leſt their Table and their Drink become a ſnare.

Feaſt

Feast not therefore without fear, remember that flesh-pleasing sensuality is as damnable in the rich as in the poor, and that the greatest wealth will not allow you to take any more for quantity or quality, than standeth with Temperance, and truly tendeth to fit you for your duty, your riches are given you in trust as God's Stewards, to serve your Countrey, and relieve the poor, and to promote good uses, but not to serve your fleshly lusts, nor to be abused to excess or cherish sin. To be sober and temperate is the interest of your own Souls and Bodies, and under your great Temptations the more laudable.

II. Another of your dangers is the *ill examples of too many persons of your rank.* You are apt to think that their wealth and Pomp and Power makes them more imitable than others, as being more Honourable. And if they wallow in drunkenness or filthy lust, or talk prophanely, you may think that such sins are the less *disgraceful.*

But can you dream that they are the less Dangerous and Damnable. Will God fear them or spare them. Must they not die and be judged as well as the lowest. Is it not an aggravation of their sin, that its done by men that had the greatest Mercies, and were put in trust and honour purposely to sup-

ſuppreſs ſin in the World. As their places ſignifie more than others, ſo do their ſins; and accordingly ſhall they be puniſhed: Doth the *quondam* Wealth, Honour or Pleaſures of a *Dives*, a *Pharaoh*, an *Ahab*, a *Herod*, a *Pilate*, a *Nero*, eaſe a loſt tormented Soul.

III. Another of your Temptations will be *Pride*, and overvaluing of your ſelves, becauſe of wealth and worldly honour. But this is ſo fooliſh a ſin and againſt ſuch notorious humbling evidence, that as it is the Devils Image, it is natures ſhame. Is not your fleſh as corruptible as a Beggars. Do you not think what is within that skin? And how a Leproſie, or the Small Pox, would make you look, and how you muſt ſhortly leave all your glory, and your bodies become unpleaſant ſpectacles? Do you not think what it is to lye rotting in a Grave and turn to Earth? And do you not know how much more loathſome a thing all the Vice and Unholineſs of your Souls is; And what it is to have to do with a Holy God, and to be near to judgment and an endleſs State. He is mad in ſin that ſuch conſiderations will not humble.

IV. Another of your dangers is from *flatterers*, that will be *pleaſing and praiſing* you, but never tell you of that which ſhould *humble you* and *awake you*, to the ſence of your Ever-

Everlaſting concerns. But none here are ſo dangerous as a *Flattering Clergy*, who being themſelvs carnal worldlings would ſerve that fleſh which is their Maſter, by your Favour and Beneficence. *Ahab* had ſuch Prophets that ſaid go and proſper; in whoſe mouths the Devil was a lying Spirit. How many ſincere men have been undone by ſuch.

Remember then what it is to be a ſinful man, and what need you have of vigilant Friends and Paſtors, that will deal faithfully with you, as if it were on your death Bed: And encourage ſuch, and abhorre worldly flatterers. Your Souls have need of as ſtrong Phyſick, and as plain dealing as the pooreſt mens, and therefore bear it, and thankfully accept it.

V. And one of your greateſt dangers here will be, that *your own* fleſhly minds and this worldly ſort of men, eſpecially if of the Clergy, will be drawing you to falſe contemptuous thoughts of ſerious Godlineſs, and of ſerious godly men. When as if you be not ſuch your ſelves you are undone for ever, and all your flatterers, your big Names, Wealth and Honour will neither ſave you nor eaſe your pains in Hell. As ever you believe there is a God, believe that you owe him the utmoſt reverence, obedience and love, that your faculties can

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perform. And as ever you care what becomes of you for ever, pay him this great due, and hate all that would divert you; and much more all thoſe diabolical ſuggeſtions, which would draw you to think that a needleſs thing which muſt be your life and all.

VI. But above all I beſeech you fear and watch, leſt you be drawn to *eſpouſe any thing as your intereſt, which is againſt the intereſt, and command of Chriſt, and againſt his Kingdom, or the good of his Church, or the Commonwealth.* As the Devil firſt undid the World, by making deceived *Eve* believe, that Gods command was againſt her intereſt, ſo doth he to this day, but with none ſo much as with Nobles and Rich men. God hath commanded you nothing but what is for your own good, nor forbidden you any thing but what is for your own and others hurt. He needs not you or any; but you muſt allow him to be God, and therefore to be wiſer and better than you, & to know better what is beſt & fitteſt for you and others: But Satan will ſlander to you Gods Laws, Ways and Servants; for he is for your enmity and ſeparation from God, and therefore would draw you to believe, that that he and his ways are Enemies to you, and againſt your pleaſure, honour, domination, com-

commodity or eaſe. O how many Princes and Great Men have been utterly undone, by believing the Fleſh, the Devil and his Miniſters, that Chriſtianity is againſt their power, honour or other intereſts, and that the Scripture is too preciſe, and that Conſcience, obeying God before them, is againſt their power and prerogative, and ſo have ſet them as Enemies to keep under Conſcience and ſerious godlineſs, leſt obedience to their wills be thereby hindred.

Yea how many alſo ſo dote, as to think that the intereſt of Head, Heart, Stomack and Members, of Rulers and Subjects, ſtand not in Union, but in contrariety and victory againſt each other. Wo to the Land that hath ſuch Rulers, and to the poor Tenants that have ſuch Land-Lords. But much more wo to ſuch ſelfiſh oppreſſours, that had rather be feared than loved, and take it for their honour to be free and able to do miſchief, and deſtroy thoſe, whoſe common welfare ſhould be more pleaſant to them than their own. And to them eſpecially that take ſerious godlineſs, and godly men to be againſt them, and therefore bend their wit and power to ſuppreſs them; as if they ſaid as Luke 19. 27. We will not have this man reign over us, whom Chriſt will deſtroy as his unthankful Enemies, and

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will break them with his Iron rod, and dash in peices as a potters vessel, *Psal.* 2.

VII. As you love your selves and the common good, get good men about you, read *Ps.* 101. 5, 16. Especially faithful teachers, and next godly Friends and Servants, and Companions, and read much the Histories of the Lives of wise and Godly men, such as K. *Edw.* 6th. and the Lord *Harrington*, young men, imitate such excellent persons as Scripture and other History justly commend to your imitation. It will be profitable to read the Lives of worthy men, such as are gathered by Mr. *Clerk*, Dr. *Fuller*, *Thuanus*, *Beza*, yea of the Martyrs; and of such Christian Princes as *Constantine* M. *Theodosius*, &c. *Maximilian* 2d. Emperor, *John Frederick* of *Saxony*, *Philip* of *Hassia*, *Ludov. Pius* of *France*, yea such Heathens as *Titus*, *Trajan*, *Adrian*, but especially M. *Aurel. Antonine* and *Alex. Severus*: Yea and such Lawyers, Philosophers, Physicians, but especially Divines, as *Melchior Adamus* in Four Volums hath recorded; and of such Bishops as *Cyprian*, *Nazianzene*, *Ambrose Austin*, *Basil*, *Chrysostome*, and our *Usher* and such others.

VIII. Live not in *Idleness* (as the Sons of rich men too oft do) for that will rust and corrupt your minds, and cherish besotting, damning

damning lusts, and render you worthless and useless in the world, and consequently the greatest plagues of your Country, to which you should be the greatest helps and blessings. Make as much Conscience of improving your hours, as if you were the poorest men: you have most wages, and should do God most work. Let holy and useful studies one part of the day, and doing good to others another part, and necessary refreshment and exercise another, take up your time; you have none allowed you for any thing unprofitable, much less hurtfull.

O what a blessing to the world are wise Godly Magistrates, and what a curse are the Foolish and Ungodly.

IX. Remember that the grand design of the Devil and all deceivers is to delude and corrupt the rulers of the people, knowing how much they signifie by their Laws, Power and Examples: and how sad it will be to be judged as a Persecutor or a Captain of iniquity. And therefore you must have a greater self-suspicion, and fear of seduction and sin than others; and must watch more carefully against wicked Counsel and example, but especially the Temptations of your own flesh, and corrupted nature, and of your Wealth and place.

CHAP.

CHAP. XIII.

Counsel to Parents (and Tutors of Youth.)

SHould I now say, to Parents and Teachers, what on their parts is necessary, to their great duty, and the good of Youth, it would be more than all that I have said already; but that is not the present work, and you may see much of it done in my *Christian Directory*. But because so much lyeth on their hands, I beseech all such that read these lines, to remember.

I. How near their relation to their Children is, and that for a Parent to betray their Souls to Sin and Hell, by neglect or by ill means, seems more unexcusable cruelty, than for the Devil a known Enemy to do it.

II. How very much their welfare is entrusted to your care, you have the Teaching of them before the Ministers, and have them alwaies nearer with you, and have greater power over them. O! that you

knew what holy instructions, and heavenly excitations and good example God requireth of you for their good: And how much of the hopes of the Church and World lie on the Holy skill and fidelity of Parents, in the right education of youth.

III. O feed not their sinful desires and lusts; use them not to pride, to idleness, to too much fulness or pleasing of the appetite; but teach them the reasons of Temperance, and Mortification, and the sin and mischief of all sensuality.

IV. Yet use them with tender fatherly Love, and make them perceive that it is for their own good, and cherish their profitable delights; study how to make all good delightful to them, encourage and reward them. Tell them of the wisdom and goodness of Gods word, and let them read the Lives of Holy men.

V. Choose *them* both *Callings*, *Habitations* and *Relations* which make most for the common good, and for the advantage of their Souls, and not those that most serve Covetousness, Pride or Slothfulness.

VI. Know their particular inclinations, corruptions and temptations, and accordingly watch and keep them, as you would do against death.

VII. Settle them under wise and godly Pastors, and in the familiar Company of godly persons, especially of their age and usual converse.

VIII. Keep them as much as possible from Temptations at home and abroad, especially those that tend to *sensuality* and to *impiety* or corrupting their judgments against Religion. Thrust them not beyond Sea or elsewhere unfortified among deceivers, for a meer Ornament, as some cruelly do.

IX. Remember how you dedicated them to Christ in Baptism, and what was promised, and what renounced, and what you bound your selves to do.

X. Remember still how much the happiness or misery of Church, and Kingdoms, and of the World, doth lie on the right or wrong educating of Youth by Parents; much more than our Universities or Schools.

XI. Remember that your own comfort or sorrow in them, lyeth most on your own duty or neglect; if they prove wicked and Plagues of the World, and you are the cause, it may tear your hearts, but what a joy is it to be the means of their Salvation, and of their publick service in the World.

XII. Disgrace sin to them, and commend holiness by word and practice, and be your selves what you would have them be. And pray daily for them and your selves. The Lord bless this Counsel to them and you.

CHAP. XIV.

What are mens Duties to each other as ELDER and YONGER.

§. 1. IT is most clear in Scripture and Reason that there are many special duties, which the Elder and Younger, as such, owe to each other. The Elder are bound.

1. To be wiser than the Younger, as having longer time, and so to be their instructers in their several places.

2. And especially to deliver down to them the Sacred Scripture which they received, and the Memorials of Gods works, done for his Church in their dayes, and which they received from their Fathers.

3. And

3. And to go before them in the example of a holy and heavenly Life, *Job* 32. 4, *and* 8. 8. *Heb.* 5. 14. *Tit.* 2. 2. 3. 1 *Jo.* 2. 13, 14. *Judg.* 6. 13. *Pſal.* 44. 1. *and* 78. 3, 5. *Deut.* 1. 21. *Exod.* 12. 26. *Deut.* 11. 19. *Joſ.* 4. 6. 21, 22. *Joel.* 1. 3.

§. 2. And nature and Scripture tell us that the *Younger* owe much Duty to the *Elder* ſum'd up, 1 *Pet.* 5. 5. *Ye Younger ſubmit your ſelves to the Elder*; this *ſubmiſſion* includeth eſpecially, a reverence to their judgments, preferring them before their own, and ſuppoſing that ordinarily they are wiſer than the younger, and therefore living towards their Elders in a humble Learning diſpoſition, and not proudly ſetting their unfurniſhed wits againſt their greater experience without very evident reaſon. For the underſtanding of which note.

§. 3. 1. That it is certain that meer Age doth not make men wiſe or good, none are more ſottiſhly and uncurably ignorant than the aged ignorants; and few ſo bad as the old obſtinate ſinners. For they grow worſe deceiving and being deceived, and more and more abuſe Gods mercy, and are ſtill going further from him, as the faithful are growing better and nearer to him.

2. And it is certain that God greatly bleſſeth ſome young mens underſtandings, and maketh them wiſer than the aged and their Teachers.

3. And ſuch a one is not bound to think that he knoweth not what he knoweth; nor to believe that every old man is wiſer than he; all this we grant.

§. 4. But though, *Eccl.* 4. 13, *Better is a poor and a wiſe Child, than an old and fooliſh King who will no more be admoniſhed.* Yet,

1. It is certain that knowledge cometh much by experience; and long experience and uſe, is farre more powerful than the ſhort: And Time and Converſe is neceſſary to it; naturally or ordinarily long learning and uſe increaſeth knowledge. Do not all take it for granted that uſually the boys that have been many years at School are better Scholars than beginners; and ſo in all other acquiſitions. Therefore it was the Elders that were commonly the Rulers of the people in Church and Commonwealth, and the Paſtors and Rulers are thence called Elders: And if they were not ordinarily the wiſeſt, why did not God make the *Children* the ordinary Teachers and Rulers of their Parents, but the Parents of the Children? Old men *may* be Ignorant and Erroneous

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as well as wicked: but young men cannot be ripe in wisdom without a miracle; we are not therefore now to suppose unusual things to be usual. Ordinarily youth is ignorant and raw; their conceptions undigested, not well fixed or improved: It is but *few* things that they know, and their ignorance of the rest, maketh them lyable to many Errours, *Heb.* 5. 11, 12. *For the Time ye ought to have been Teachers*, fitness to teach supposeth Time, the young cannot digest strong meats, A Novice must not be a Bishop, the reason may seem strange, *Lest he be lift up with Pride, and fall into the condemnation of the Devil*, 1 *Tim.* 3. 6. One would think *youth* should be most humble as conscious of defectiveness. But because the *Ignorant* know not *that more* is to be *known* than ever they attained, therefore they know not their own *Ignorance*.

2. And this *PROUD IGNORANCE* is so odious a sin, and the nurse of so many more, and so great an Enemy to wisdom and all good, that it is no wonder that it is the way to the condemnation of the Devil.

§. 5. Therefore though young men should not receive any Falshood, Heresie, or ill example from the aged, yet they should still re-

ber that *cæteris paribus*, Age hath the great advantage for knowledge, and youth muſt needs live in an humble teachable ſence of Ignorance; other, mens abuſe of Time, and aged folly will not prove them miraculouſly wiſe. The aged are alwaies the wiſeſt if they equally improve their time and helps.

§. 6. It is ſo odious a ſin for Lads and young Students to be ſelf-conceited, and unteachable; and ſet up their apprehenſions with ungrounded confidence againſt their Elders, that all ſhould be very fearful of that guilt, and have ſuch humble thoughts of their own underſtandings, as to be jealous of their conceptions; for all theſe Vices make up their ſelf-conceited prefidence.

1. It is both great ignorance of the darkneſs of mens underſtanding, and great ignorance of themſelves, to be ignorant that they are ignorant, and to think they are ſure of that which they know not.

2. It is an odious ſort of *Pride*, to overvalue an ignorant underſtanding, and to be proudly confident of that which they have not.

3. It is folly to think that Truth can be known, without ſufficient time and tryal; and contrary to the Worlds continual experience.

4. It

4. It is an abſurd, an inhumane, a ſubverting of the order of World, for Lads to ſet up their *Wits* by groundleſs ſelf-conceitedneſs againſt their *Elders*, as for *Subjects* to ſet their *Wills* againſt *Rulers*.

5. It is a continual *unrighteouſneſs*; there is a juſtice required in our common private judging, as well as in Judges publick judgment. And all ſhould be heard and tryed before we peremptorily judge.

6. It is a neſt of continual *Errour* in the mind, which is the Souls deformity, and contrary to natures love of Truth.

§. 7. And it hath abundance of miſchievous effects.

1. It keepeth out that Truth or Knowledge which ſhould be received. It obſtinately reſiſteth neceſſary teaching, whereas the willingeſt entertainment is little enough to get true knowledge, even by ſlow degrees. As God giveth birds an inſtinct to feed their young, ſo the young ones by inſtinct hunger, and open their mouths. But if they abhorr'd their meat and muſt be cram'd, they would commonly periſh, thatknowledge, that ſuch get, muſt be from themſelves, in their own *thinking* and *obſervation* only: Where their minds are yet unfurniſhed with thoſe Truths that muſt let in more, and daily objects will occaſion errour

errour or confusion in their minds that are unprepared to improve them, and their own lusts will pervert them, and one errour draw in more, whereas the help of those that by long and successful Study, have rightly ordered and digested their conceptions, might be an exceeding help to willing Learners.

2. And such by Pride do forfeit the Grace of God, which he giveth to the humble, and resisteth the proud; and are oft given up to the self-conceitedness which they so defend, till their own Counsels and ways be their confusion.

3. And the Devil hath advantage to set in, and even possesse such proud, prepared ignorant minds, and become their Teacher, and lead them almost to what he will, against Truth, and the Church, and themselves, and God.

4. And self-conceit, and hasty confidence maketh them continual lyers; even while they rage for what they say as true: For being usually mistaken for want of patient tryal, they say what they think, and are not to be much believed in their confidence.

§. 8. *But seeing many old men are ignorant and erroneous, and some young men have sounder understandings, how shall I know when I am guilty of proud, self-conceit, and confi-*

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dence, and refusing others judgment. Answ. 1. When you rashly neglect their judgement and Counsel, who have had as good helps and parts as you, and far longer time and experience, without so much as hearing what they have to say, and taking time to trye the cause according to its weight, especially if they be such as nature or relation obliged you to learn of. 2. When you easilier suspect such than your own understandings. 3. When your confidence of your understandings is so unproportionable to your *Time* and *Studies*, that you must suppose you know by a miracle or some rare capacity and wit; as if you had got more in a few years than the rest of mankind doth in many. 4. When you judge suddenly before you take time to think, and may know that you never heard what may be said against you.

5. When you talk most in a bold asserting or a Teaching way, as if you were Oracles to be heard and reverenced, and not in a humble enquiring way, with that necessary doubting which beseemeth Learners; except ye become as *Little Children* in teachable humility, you are not fit for the School of Christ, *Matth.* 18. 3. Even he that is a Teacher must be a Learner still; as conscious of his remaining ignorance, and not think himself above it, nor set himself to

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diſpute againſt all that he underſtands not, but continue humbly to ſearch and try. 6. When thoſe Reaſons of your own ſeem good and cogent, which are ſufficiently confuted, and you cannot ſee it, or which men of the moſt approved Learning & fitneſs to judg do judg to be but folly; & when other mens ſoundeſt reaſons ſeem light to you, becauſe you judg by a proud and ſelfiſh underſtanding, confident and tenacious of all that is your own, and contemning that which is againſt you.

7. When you can too eaſily without certain cogent reaſon diſſent from the judgment, not only of thoſe whoſe Light and Integrity, hath by ſelf-manifeſtation convinced the World, but alſo from the *generality* of ſuch as are commonly known to be the wiſe, godly and impartial; yea perhaps from all the Church of Chriſt.

8. When the moſt and wiſeſt men that know you, think you not ſo wiſe as you think your ſelves, nor your reaſon ſo good; but pity your ſelf-conceitedneſs, and yet this brings you not to ſuſpect and trie.

9. When you are hardly and rarely brought to an humble confeſſion of your errours, but in all debates you ſeem ſtill, what ever thecauſe be, to be in the right, and when you have once ſaid it you will ſtand to it, and juſtifie untruths, or extenuate and excuſe them. 10. Where

10. When you too much affect the esteem of wisdom, and love to have your judgments a Rule to others, and are unfit for true subjection.

In a word when instead of being *swift to hear, slow to speak, and slow to wrath*, you are *swift to speak and dictate, slow to hear and learn, and swift to wrathful censure of Dissenters.*

§. 9. So common and hurtful is this sin in mankind, that you should still be duely fearful of it; Errour I fear taketh up the greater half of the thoughts of men, and most are rather deceived than in the right, and mans mind in flesh is in great darkness, and therefore *PROUD IGNORANCE* is a monstrous and pernicious vice; and most of the confusions and miseries of the World, of Kingdoms, Churches and all Societies come from it. Yea though it seems most contrary to Scepticism, it tendeth at last to Infidelity or Atheism. For when experience hath convinced such, that their most confident rage, was but a mistake, they turn to think that there is nothing certain, and deny the greatest Truths. It is by this one sin of *proud self-conceitedness in false thoughts*, that Kingdoms, Churches and the World by obstinacy seems remediless, and the wisest men that would cure them can do no good, but on themselves and few. §. 10.

§: 10. But it is no where more unnatural than in Children against their Parents Counsel, and Scholars against their Tutors, and Ignorant persons, against the common consent of the most able Godly Pastors. What an odious thing is it to see an ignorant Lad run against all his Fathers words, and think that he is wiser and always in the right; and to hear ignorant persons magisterially judge and despise their wise and faithful Teachers, before they are capable to understand them, or the matter of which they talk? Oh! how happily might Parents, and Pastors, and wise men promote knowledge and goodness in the world, were it not, for this selfish prefidence which shuts the door against their necessary helps.

CHAP. XV.

The Conclusion, to Ministers.

THere is another sort of Helpers, on whom the wellfare of Youth much depends;

pends; even the Miniſters of Chriſt. But I preſume not here to teach them: In my *Reformed Paſtor*, I have ſpoken ſomewhat freely when I had leave. I cannot expect that thoſe that ſilence me ſhould hear me; nor will I think that able faithfull Miniſters need my Counſell. But all that I will now ſay is, humbly to intreat thoſe who take no great pains with the young perſons in their Pariſhes, and will not be admoniſhed by ſuch as I, but to read *Martin Bucer* (who had ſo great a hand in counſelling our Reformers that made the Liturgy) his Book *de Regno Dei*, his *Cenſure of the Liturgy, eſpecially of Baptiſm, Confirmation, Ordination and Diſcipline, and his vehement preſſing the neceſſity of Congregational Diſcipline, and denying the Sacrament to the unmeet, and the neceſſity of keeping Baptized Youths among the* Catechumens, *till at age they come to true underſtanding of the Covenant, which they made and muſt renew, and till they give credible ſigns of real Godlyneſs by a Godly Life, and of what miſchievous effects it is to confirm them, and admit them to the Lords Supper, on their bare ſaying the words of the Catechiſm, the Creeds, Lords Prayer and Decalogue, without tryed Underſtanding and ſerious Piety; And what a wrong it is to the Chriſtian Church* and

and Religion, to confound and corrupt our Communion for want of Parish Discipline and distinctions. And how little good all Canons or Laws for Reformation or Religious duty will do, if the Ministry be ignorant, worldly and ungodly, and the Churches be not taught and guided by able godly, humble, self-denying and loving Pastors.

I beseech you read him diligently, he was no violent man, and his books here mentioned were purposely written for *K. Edward*, and the Bishops, and Church of *England*, and accepted kindly by them. His burnt bones were honourably vindicated by the publick praise, and his memory by many in *Cambridge* solemnly commended to posterity: I beseech you let his Counsel in these Books be revived, and true Reformation be tryed by their Light. I hope they will hear that great and moderate Reformer that will not hear me, or such as I. And if you will adde the Reading of old *Salvian*, and of *Nic. Clemangis*, it may do you good, and excite you to do good to others, and promote the ends of this *Advise to Youth*.

March 25. 1681.

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